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Translated by
Swami Satya Prakash Saraswati
Satyakam Vidyalankar

RIG VEDA

(Volume IX)

ऋग्वेद

नवमो भागः

RIG VEDA

Volume IX

[Book VIII, Hymns 40–103]

नवमो भागः

[अष्टमं मण्डलम्, सूक्तानि 41–103]

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ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

अष्टमं मण्डलम्

(४१) एकचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । वरुणो देवता । महापङ्क्तिश्छन्दः ॥

अस्मा ऊ षु प्रभूतये वरुणाय मरुद्भ्योऽर्चा विदुष्टरेभ्यः ।
यो धीता मानुषाणां पश्वो गा इव रक्षति नभन्तामन्यके समे ॥१॥
तमू षु समना गिरा पितॄणां च मन्मभिः ।
नाभाकस्य प्रशस्तिभिर्यः सिन्धूनामुपोदये सप्तस्वसा स मध्यमो नभन्तामन्यके समे ॥२॥
स क्षपः परि षस्वजे न्युस्रो मायया दधे स विश्वं परि दर्शतः ।
तस्य वेनीरनु व्रतमुषस्तिस्रो अवर्धयन्नभन्तामन्यके समे ॥३॥

41

Asmā́ ū shú prábhūtaye váruṇaya marúdbhyó ’rcā vidúshṭarebhyaḥ | yó dhītā́ mā́nushāṇām paṣvó gā́ iva rákshati nábhantām anyaké same ‖ 1 ‖ tám ū shú samanā́ girā́ pitṛīṇā́ṃ ca mánmabhiḥ | nābhākásya práṣastibhir yáḥ síndhūnām úpodayé saptásvasā sá madhyamó nábhantām anyaké same ‖ 2 ‖ sá kshápaḥ pári shasvaje ny ùsró māyáyā dadhe sá víṣvam pári darṣatáḥ | tásya vénīr ánu vratám ushás tisró avardhayan nábhantām anyaké same ‖ 3 ‖

ṚGVEDA SAMHITĀ

BOOK EIGHT

Hymn-41

May you offer priase to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish. 1

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despiser too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish. 2

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at three times a day (morning, noon, and evening). May all our adversities vanish. 3

यः ककुभो निधारयः पृथिव्यामधि दर्शतः ।
स माता पूर्व्यं पदं तद्वरुणस्य सप्त्यं स हि गोपा इवेर्यो नभन्तामन्यके समे ॥४॥
यो धर्ता भुवनानां य उस्राणामपीच्या वेद नामानि गुह्या ।
स कविः काव्या पुरु रूपं द्यौरिव पुष्यति नभन्तामन्यके समे ॥५॥

yáḥ kakúbho nidhārayáḥ prithivyám ádhi darṣatáḥ | sá mátā pūrvyám padám tád várunasya sáptyam sá hí gopá ivéryo nábhantām anyaké same || 4 || yó dhartá bhúvanā-nām yá usrāṇām apīcyà véda námāni gúhyā | sá kavíḥ kávyā purú rūpám dyaúr iva pushyati nábhantām anyaké same || 5 || 26 ||

॥२७॥ यस्मिन्विश्वानि काव्या चक्रे नाभिरिव श्रिता ।
त्रितं जूती सपर्यत व्रजे गावो न संयुजे युजे अश्वाँ अयुक्षत नभन्तामन्यके समे ॥६॥
य आस्वत्क आशये विश्वा जातान्येषाम् ।
परि धामानि मर्मृशद्वरुणस्य पुरो गये विश्वे देवा अनु व्रतं नभन्तामन्यके समे ॥७॥
स समुद्रो अपीच्यस्तुरो द्यामिव रोहति नि यदासु यजुर्दधे ।
स माया अर्चिना पदास्तृणान्नाकमारुहन्नभन्तामन्यके समे ॥८॥

yásmin víṣvāni kávyā cakré nábhir iva ṣritá | tritám jūtí saparyata vrajé gávo ná saṃyúje yujé áṣvāñ ayukshata nábhantām anyaké same || 6 || yá āsv átka āṣáye víṣvā jā-tány eshām | pári dhámāni mármṛiṣad váruṇasya puró gáye víṣve devá ánu vratám nábhantām anyaké same || 7 || sá samudró apīcyàs turó dyám iva rohati ní yád āsu yájur dadhé | sá māyá arcínā padástṛiṇān nákam áruhan nábhan-tām anyaké same || 8 ||

He is visible above the earth and sustains the quarters of the horizon. He measures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8

यस्य॑ श्वे॒ता वि॑चक्ष॒णा ति॒स्रो भूमी॑रधिक्षि॒तः ।
त्रिरुत्त॑राणि प॒प्रतु॒र्वरु॑णस्य ध्रु॒वं सद॒ः स स॑प्ता॒नामि॑रज्यति॒ नभ॑न्तामन्य॒के स॑मे ॥९॥
यः श्वे॒ताँ अधि॑निर्णिजश्च॒क्रे कृ॒ष्णाँ अनु॑ व्र॒ता ।
स धाम॑ पू॒र्व्यं म॑मे॒ यः स्क॒म्भेन॒ वि रोद॑सी अ॒जो न द्यामधा॑रय॒न्नभ॑न्तामन्य॒के स॑मे ॥१०॥

yásya ṣvetá́ vicakshaṇá́ tisró bhú́mīr adhikshitáḥ | trír úttarāṇi paprátur váruṇasya dhruvám sádaḥ sá saptānā́m irajyati nábhantām anyaké same || 9 || yáḥ ṣvetā́n ádhinirṇijaṣ cakré krishṇā́n ánu vratá́ | sá dhá́ma pūrvyám mame yá skambhéna ví ródasī ajó ná dyā́m ádhārayan nábhantām anyaké same || 10 || 27 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काण्वो नाभाक आत्रेयोऽर्चनाना वा ऋषिः। (१-३) प्रथमतृचस्य वरुणः (४-६) द्वितीयतृचस्य चाश्विनौ देवताः। (१-३) प्रथमतृचस्य त्रिष्टुप्, (४-६) द्वितीयतृचस्य चानुष्टुप् छन्दसी ॥

॥२८॥ अस्त॑भ्ना॒द्द्याम॑सु॒रो वि॒श्ववे॑दा॒ अमि॑मीत वरि॒माणं॑ पृथि॒व्याः ।
आसी॑द॒द्विश्वा॒ भुव॑नानि स॒म्राड् विश्वेत्तानि॒ वरु॑णस्य व्र॒तानि॑ ॥१॥
ए॒वा व॑न्दस्व॒ वरु॑णं बृ॒हन्तं॑ नम॒स्या धीर॑म॒मृत॑स्य गो॒पाम् ।
स नः॒ शर्म॑ त्रि॒वरू॑थं॒ वि यं॑सत्पा॒तं नो॑ द्यावापृथिवी उ॒पस्थे॑ ॥२॥

42.

Ástabhnād dyā́m ásuro viṣvávedā ámimīta varimā́ṇam prithivyā́ḥ | ā́sīdad víṣvā bhúvanāni samrā́ḍ víṣvét tá́ni várunasya vratá́ni || 1 || evá́ vandasva váruṇam brihántam namasyá́ dhíram amrítasya gopā́m | sá naḥ ṣárma trivárūtham ví yaṅsat pātám no dyāvāprithivī upásthe || 2 ||

His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. 9

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. 10

42

The powerful venerable Lord, the possessor of all wealth, has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. 1

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. 2

इमां धियं शिक्षमाणस्य देव क्रतुं दक्षं वरुण सं शिशाधि ।
ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावं रुहेम ॥३॥
आ वां ग्रावाणो अश्विना धीभिर्विप्रा अचुच्यवुः ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥४॥
यथा वामत्रिरश्विना गीर्भिर्विप्रो अजोहवीत् ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥५॥
एवा वामह्व ऊतये यथाहुवन्त मेधिराः ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥६॥

imáṃ dhíyaṃ síkshamāṇasya deva krátuṃ dákshaṃ varuṇa sáṃ sisādhi | yáyáti vísvā duritá táréma sutármāṇam ádhi nā́vaṃ ruhema || 3 || á vāṃ grávāṇo asvinā dhībhír víprā acucyavuḥ | nā́satyā sómapitaye nábhantām anyaké same || 4 || yáthā vām átrir asvinā gīrbhír vípro ájohavit | nā́satyā sómapītaye nábhantām anyaké same || 5 || evá vām ahva ūtáye yáthā́huvanta médhirāḥ | nā́satyā sómapītaye nábhantām anyaké same || 6 || 28 ||

[अथ षष्ठोऽनुवाकः ॥] (४३) त्रिचत्वारिंशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः । गिरः स्तोमास ईरते ॥१॥
अस्मै ते प्रतिहर्यते जातवेदो विचर्षणे । अग्ने जनामि सुष्टुतिम् ॥२॥
आरोका इव घेदह तिग्मा अग्ने तव त्विषः । दद्भिर्वनानि बप्सति ॥३॥

43.

Imé víprasya vedháso 'gnér ástṛitayajvanaḥ | gíra stómāsa īrate || 1 || ásmai te pratiháryate jā́tavedo vícarshaṇe | ágne jā́nāmi sushṭutím || 2 || ārokā́ iva ghéd áha tigmā́ agne táva tvíshaḥ | dadbhír vánāni bapsati || 3

O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

43

These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. 1

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3

हर॑यो धू॒मके॑तवो॒ वात॑जूता॒ उप॑ द्यवि॑ । यत॑न्ते॒ वृथ॑ग॒ग्नय॑: ॥४॥
ए॒ते त्ये वृथ॑ग॒ग्नय॑ इ॒द्धास॒: सम॑दृक्षत । उ॒षसा॑मिव के॒तव॑: ॥५॥

hárayo dhūmá-ketavo vátajūtā úpa dyávi | yátante vṛíthag agnáyaḥ || 4 || eté tyé vṛíthag agnáya iddhásaḥ sám adṛikshata | ushásām iva ketávaḥ || 5 || २९ ||

॥३०॥ कृ॒ष्णा रजां॑सि पत्सु॒तः प्र॒याणे॑ जा॒तवे॑दसः । अ॒ग्निर्यद्रोध॑ति॒ क्षमि॑ ॥६॥
धा॒सिं कृ॑ण्वा॒न ओष॑धी॒र्बप्स॑द॒ग्निर्न वा॑यति । पुन॒र्यन्तरु॑णी॒रपि॑ ॥७॥
जि॒ह्वाभि॒रह॒ नन्न॑मद॒र्चिषा॑ जञ्ज॒णाभ॑वन् । अ॒ग्निर्वने॑षु रोचते ॥८॥
अ॒प्स्व॑ग्ने॒ सधि॒ष्टव॒ सौष॑धी॒रनु॑ रुध्यसे । गर्भे॒ सञ्जा॑यसे॒ पुन॑: ॥९॥
उद॑ग्ने॒ तव॒ तद्घृ॒तादर्ची रो॑चत॒ आहु॑तम् । निंसा॑नं जु॒ह्वो॒३॒॑ मुखे॑ ॥१०॥

kṛishṇá rájāṅsi patsutáḥ prayáṇe jātávedasaḥ | agnír yád ródhati kshámi || 6 || dhāsíṃ kṛiṇvāná óshadhīr bápsad agnír ná vāyati | púnar yán táruṇīr ápi || 7 || jihvábhir áha nánnamad arcíshā jañjaṇābhávan | agnír váneshu rocate || 8 || apsv àgne sádhish ṭáva saúshadhīr ánu rudhyase | gárbhe sáñ jāyase púnaḥ || 9 || úd agne táva tád ghṛitád arcí rocata áhutam | níṅsānam juhvò múkhe || 10 || ३० ||

॥३१॥ उ॒क्षान्ना॑य व॒शान्ना॑य॒ सोम॑पृष्ठाय वे॒धसे॑ । स्तोमै॑र्विधेमा॒ग्नये॑ ॥११॥
उ॒त त्वा॒ नम॑सा व॒यं होत॒र्वरे॑ण्यक्रतो । अग्ने॑ स॒मिद्भि॑रीमहे ॥१२॥

ukshánnāya vaśánnāya sómapṛishṭhāya vedháse | stómair vidhemāgnáye || 11 || utá tvā námasā vayáṃ hótar várenyakrato | ágne samídbhir īmahe || 12 ||

Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle's mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature's bounties and performer of sacred rites, with oblations and with fuel. 12

उत त्वा भृगुवच्छुचे मनुष्वदग्न आहुत । अङ्गिरस्वद्धवामहे ॥१३॥
त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्त्सता । सखा सख्या समिध्यसे ॥१४॥
स त्वं विप्राय दाशुषे रयिं देहि सहस्रिणम् । अग्ने वीरवतीमिषम् ॥१५॥

utá tvā bhriguvác-
chuce manushvád agna āhuta | aṅgirasvád dhavāmahe || 13 ||
tvám̐ hy àgne agnínā vípro víprena sán satā́ | sákhā sá-
khyā samidhyáse || 14 || sá tvám̐ víprāya dāsúshe rayím̐
dehi sahasrínam | ágne vīrávatīm ísham || 15 || ३१ ||

॥३२॥ अग्ने भ्रातः सहस्कृत रोहिदश्व शुचिव्रत । इमं स्तोमं जुषस्व मे ॥१६॥
उत त्वाग्ने मम स्तुतो वाश्राय प्रतिहर्यते । गोष्ठं गाव इवाशत ॥१७॥
तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥१८॥
अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः । अद्मसद्याय हिन्विरे ॥१९॥
तं त्वामज्मेषु वाजिनं तन्वाना अग्ने अध्वरम् । वह्निं होतारमीळते ॥२०॥

ágne bhrátaḥ sáhaskrita róhidaṣva ṣúcivrata | imám̐
stómam̐ jushasva me || 16 || utá tvāgne máma stúto vāṣrā́ya
pratiháryate | goshṭhám̐ gā́va ivāṣata || 17 || túbhyam̐ tā́
aṅgirastama víṣvāḥ sukshitáyaḥ príthak | ágne kā́māya ye-
mire || 18 || agním̐ dhībhír manīshíṇo médhirāso vipaṣcítaḥ |
admasádyāya hinvire || 19 || tám̐ tvā́m ájmeshu vājínam̐
tanvānā́ agne adhvarám | váhnim hótāram īḷate || 20 || ३२ ||

॥३३॥ पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥२१॥

purutrā́ hí sadríṅṅ ási víṣo víṣvā ánu prabhúḥ | sa-
mátsu tvā havāmahe || 21 ||

O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21

तमीळिष्व य आहुतोऽग्निर्विभ्राजते घृतैः । इमं नः शृणवद्धवम् ॥२२॥
तं त्वा वयं हवामहे शृण्वन्तं जातवेदसम् । अग्ने घ्नन्तमप द्विषः ॥२३॥
विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् । अग्निमीळे स उ श्रवत् ॥२४॥
अग्निं विश्वायुवेपसं मर्यं न वाजिनं हितम् । सप्तिं न वाजयामसि ॥२५॥

tám iḷishva yá áhuto 'gnír vibhrājate ghṛitaíḥ | imáṃ naḥ sṛiṇavad dhávam || 22 || táṃ tvā vayáṃ havāmahe sṛiṇvántaṃ jātávedasam | ágne ghnántam ápa dvíshaḥ || 23 || viṣáṃ rájānam ádbhutam ádhyakshaṃ dhármaṇām imám | agním īḷe sá u ṣravat || 24 || agníṃ viṣváyuvepasam máryaṃ ná vājinaṃ hitám | sáptiṃ ná vājayāmasi || 25 || 33 ||

॥३४॥ घ्नन्मृध्राण्यप द्विषो दहन्रक्षांसि विश्वहा । अग्ने तिग्मेन दीदिहि ॥२६॥
यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम । अग्ने स बोधि मे वचः ॥२७॥
यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत । तं त्वा गीर्भिर्हवामहे ॥२८॥
तुभ्यं घेत्ते जना इमे विश्वाः सुक्षितयः पृथक् । धासिं हिन्वन्त्यत्तवे ॥२९॥
ते घेदग्ने स्वाध्योऽहा विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

ghnán mṛidhrāṇy ápa dvísho dáhan rákshāṅsi viṣváhā | ágne tigména dīdihi || 26 || yáṃ tvā jánāsa índhaté manushvád aṅgirastama | ágne sá bodhi me vácaḥ || 27 || yád agne divijá ásy apsujá vā sahaskṛita | táṃ tvā gīrbhír havāmahe || 28 || túbhyaṃ ghét té jánā imé víṣvāḥ sukshitáyaḥ pṛíthak | dhāsíṃ hinvanty áttave || 29 || té ghéd agne svādhyó 'hā víṣvā nṛicákshasaḥ | tárantaḥ syāma durgáhā || 30 || 34 ||

We adore that lord (fire-divine) whose glory shines brightly when butter is fed; let it hear our invocations. 22

We invoke you, O adorable, all-pervading Lord, listening to our prayers and driving away our adversities. 23

I pray to you, O adorable lord, the sovereign of men, the wonderful, the presiding lord of cosmic laws; may it listen to our invocations. 24

We adore that adorable lord, who inspires all people, whose strength is manifested in every vital force, who is noble, strong and benevolent. 25

O adorable lord, (the fire-divine), may you drive away the malignant forces, keep us free from adversities, destroy the violent opponents and blaze forth with your bright radiance. 26

O fire-divine, the chief of vital forces, whom men have been kindling like the ancient sages, may you hear my words. 27

O fire-divine, procured by mechanical strength, born in the heavens or in waters, we glorify you as such with praises. 28

All these people, the inhabitants of earth, severally offer oblations to you for your feed and delight. 29

O fire-divine, may we, skilled in sacrificial works, admired by men all the time, easily get over all distress. 30

॥३५॥ अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्द्रेभिरीमहे ॥३१॥
स त्वमग्ने विभावसुः सृजन्त्सूर्यो न रश्मिभिः । शर्धन्तमांसि जिघ्नसे ॥३२॥
तत्ते सहस्व ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

agním mandrám purupriyáṃ śīrám pāvakáśocisham hṛidbhír mandrébhir īmahe ‖ 31 ‖ sá tvám agne vibhávasuḥ sṛiján sū́ryo ná raśmíbhiḥ | śárdhan támāṅsi jighnase ‖ 32 | tát te sahasva īmahe dātrám yán nópadásyati | tvád agne váryaṃ vásu ‖ 33 ‖ 35 ‖

(४४) चतुश्चत्वारिंशं सूक्तम्
(१–३०) त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥३६॥ समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन्हव्या जुहोतन ॥१॥
अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मना । प्रति सूक्तानि हर्य नः ॥२॥
अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे । देवाँ आ सादयादिह ॥३॥

44.

Samídhāgníṃ duvasyata ghṛitaír bodhayatā́tithim | ā́smin havyā́ juhotana ‖ 1 ‖ ágne stómaṃ jushasva me várdhasvānéna mánmanā | práti sūktā́ni harya naḥ ‖ 2 ‖ agníṃ dūtáṃ puró dadhe havyavā́ham úpa bruve | devā́ñ ā́ sādayād ihá ‖ 3 ‖

With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

44

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature's bounties to occupy their functional places. 3

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रास ईरते ॥४॥
उप त्वा जुह्वो३ ममं घृताचीर्यन्तु हर्यत । अग्ने हव्या जुषस्व नः ॥५॥

ut te brihánto arcáyaḥ samidhānásya dīdivaḥ | ágne ṣukrása īrate || 4 || úpa tvā juhvò máma ghṛitácīr yantu haryata | ágne havyá jushasva naḥ || 5 || 36 ||

॥३७॥ मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् । अग्निमीळे स उ श्रवत् ॥६॥
प्रत्नं होतारमीड्यं जुष्टमग्निं कविक्रतुम् । अध्वराणामभिश्रियम् ॥७॥
जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् । अग्ने यज्ञं नय ऋतुथा ॥८॥
समिधान उ सन्त्य शुक्रशोच इहा वह । चिकित्वान्दैव्यं जनम् ॥९॥
विप्रं होतारमद्रुहं धूमकेतुं विभावसुम् । यज्ञानां केतुमीमहे ॥१०॥

mandrám hótāram ṛitvíjam citrábhānum vibhávasum | agním īḷe sá u ṣravat || 6 || pratnám hótāram íḍyam júshṭam agním kavíkratum | adhvaráṇām abhiṣríyam || 7 || jushāṇó aṅgirastamemá havyány ānushák | ágne yajñám naya ṛituthá || 8 || samidhāná u santya ṣúkraṣoca ihá vaha | cikitván daívyam j nam || 9 || vípram hótāram adrúham dhūmáketum vibhávasum | yajñánām ketúm īmahe || 10 || 37 ||

॥३८॥ अग्ने नि पाहि नस्त्वं प्रति ष्म देव रीषतः । भिन्धि द्वेषः सहस्कृत ॥११॥
अग्निः प्रत्नेन मन्मना शुम्भानस्तन्वं१ स्वाम् । कविर्विप्रेण वावृधे ॥१२॥

ágne ní pāhi nas tvám práti shma deva ríshataḥ | bhindhí dvéshaḥ sahaskṛita || 11 || agníḥ pratnéna mánmanā ṣúmbhānas tanvàm svám | kavír vípreṇa vāvṛidhe || 12

O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature's bounties of celestial region towards us. 9

We solicit the wise invoker of Nature's bounties, the beneficient, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम् । अस्मिन्यज्ञे स्वध्वरे ॥१३॥
स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा । देवैरा सत्सि बर्हिषि ॥१४॥
यो अग्निं तन्वो दमे देवं मर्तः सपर्यति । तस्मा इद्दीदयद्वसु ॥१५॥

ūrjó nápātam á huve 'gním pāvakáṣocisham | asmín yajñé svadhvaré || 13 || sá no mitramahas tvám ágne ṣukréṇa ṣocíshā | devaír á satsi barhíshi || 14 || yó agním tanvò dáme devám mártaḥ saparyáti | tásmā íd dīdayad vásu || 15 || 38 ||

३९॥ अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतांसि जिन्वति ॥१६॥
उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते । तव ज्योतींष्यर्चयः ॥१७॥
ईशिषे वार्यस्य हि दात्रस्याग्ने स्वर्पतिः । स्तोता स्यां तव शर्मणि ॥१८॥
त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः । त्वां वर्धन्तु नो गिरः ॥१९॥
अदब्धस्य स्वधावतो दूतस्य रेभतः सदा । अग्नेः सख्यं वृणीमहे ॥२०॥

agnír mūrdhá diváḥ kakút pátiḥ pṛithivyá ayám | apáṃ rétāṅsi jinvati || 16 || úd agne ṣúcayas táva ṣukrá bhrájanta īrate | táva jyótīṅshy arcáyaḥ || 17 || íṣishe váryasya hí dātrásyāgne svàrpatiḥ | stotá syāṃ táva ṣármaṇi || 18 || tvám agne manīshíṇas tváṃ hinvanti cíttibhiḥ | tváṃ vardhantu no gíraḥ || 19 || ádabdhasya svadhávato dūtásya rébhataḥ sádā | agnéḥ sakhyáṃ vṛiṇīmahe || 20 || 39 ||

I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20

॥५ ४०॥ अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुची रोचत आहुतः ॥२१॥
उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा । अग्ने सख्यस्य बोधि नः ॥२२॥
यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिषः ॥२३॥
वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः । स्याम ते सुमतावपि ॥२४॥
अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः । गिरो वाश्रास ईरते ॥२५॥

agníḥ ṣúcivratatamaḥ ṣúcir vípraḥ ṣúciḥ kavíḥ | ṣúcī rocata áhutaḥ || 21 || utá tvā dhītáyo máma gíro vardhantu viṣváhā | ágne sakhyásya bodhi naḥ || 22 || yád agne syám ahám tvám tvám vā ghā syá ahám | syúsh ṭe satyá ihā́ṣíshaḥ || 23 || vásur vásupatir hí kam ásy agne vibhā́vasuḥ | syā́ma te sumatā́v ápi || 24 || ágne dhṛitávratāya te samudrā́yeva síndhavaḥ | gíro vāṣrā́sa īrate || 25 || 40 ||

॥५ ४१॥ युवानं विश्पतिं कविं विश्वादं पुरुवेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥
यज्ञानां रथ्ये वयं तिग्मजम्भाय वीळवे । स्तोमैरिषेमाग्नये ॥२७॥
अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृळय ॥२८॥
धीरो ह्यस्यद्मसद्विप्रो न जागृविः सदा । अग्ने दीदयसि द्यवि ॥२९॥
पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

yúvānaṃ viṣpátiṃ kavíṃ viṣvā́dam puruvépasam | agníṃ ṣumbhāmi mánmabhiḥ || 26 || yajñā́nāṃ rathyè vayáṃ tigmájambhāya vīḷáve | stómair ishemāgnáye || 27 || ayám agne tvé ápi jaritā́ bhūtu santya | tásmai pāvaka mṛiḷaya || 28 || dhíro hy ásy admasád vípro ná jā́gṛiviḥ sádā | ágne dīdáyasi dyávi || 29 || purā́gne duritébhyaḥ purā́ mṛidhré-bhyaḥ kave | prá ṇa ā́yur vaso tira || 30 || 41 ||

The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-४२) द्विचत्वारिंशदृचस्यास्य सूक्तस्य काण्वस्त्रिशोक ऋषिः । (१) प्रथमर्चोऽग्नीन्द्रौ,
(२-४२) द्वितीयाद्येकचत्वारिंशदृचाञ्चेन्द्रो देवते । गायत्री छन्दः ॥

॥४२॥ आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥१॥
बृहन्निदिध्म एषां भूरि शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥
अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥
आ बुन्दं वृत्रहा ददे जातः पृच्छद्वि मातरम् । क उग्राः के ह शृण्विरे ॥४॥
प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् । यस्ते शत्रुत्वमाचके ॥५॥

Á ghā yé agním indhaté striṇánti barhír ānushák | yé-shām índro yúvā sákhā || 1 || briháun íd idhmá eshām bhū́ri ṣastám prithúḥ sváruḥ | yéshām índro yúvā sákhā || 2 || áyuddha íd yudhā́ vritaṃ ṣū́ra ā́jati sátvabhiḥ | yéshām índro yúvā sákhā || 3 || ā́ bundáṃ vritrahā́ dade jātáḥ pri-chad ví mātáram | ká ugrā́ḥ ké ha ṣriṇvire || 4 || práti tvā ṣavasí vadad girā́v ápso ná yodhishat | yás te ṣatrutvám ācaké || 5 || 42 ||

॥४३॥ उत त्वं मघवञ्छृणु यस्ते वष्टि ववक्षि तत् । यद्वीळयासि वीळु तत् ॥६॥
यदाजिं यात्याजिकृदिन्द्रः स्वश्वयुरुप । रथीतमो रथीनाम् ॥७॥
वि षु विश्वा अभियुजो वज्रिन्विष्वग्यथा वृह । भवा नः सुश्रवस्तमः ॥८॥

utá tvám maghavañ chriṇu yás te váshṭi vavákshi tát | yád vīḷáyāsi vīḷú tát || 6 || yád ājím yā́ty ājikṛ́d índraḥ svaṣvayúr úpa | rathī́tamo rathī́nām || 7 || ví shú víṣvā abhi-yújo vájrin víshvag yáthā vriha | bhávā naḥ suṣrávasta-maḥ || 8 ||

45

The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents?" 4

The powerful mother answers, "O son, he who seeks your enmity, fights as lightning in clouds." 5

O bounteous Lord, may you hear this: "surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm." 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8

अस्माकं सु रथं पुर इन्द्रः कृणोतु सातये । न यं धूर्वन्ति धूर्तयः ॥९॥
वृज्याम ते परि द्विषोऽरं ते शक्र दावने । गमेमेदिन्द्र गोमतः ॥१०॥

asmákam sú rátham purá índraḥ kriṇotu sātáye | ná yám dhúrvanti dhūrtáyaḥ || 9 || vrijyáma te pári dvíshó 'ram te ṣakra dāváne | gaméméd indra gómataḥ || 10 || 43 ||

॥४४॥ शनैश्चिद्यन्तो अद्रिवोऽश्वावन्तः शतग्विनः । विवक्षणा अनेहसः ॥११॥
ऊर्ध्वा हि ते दिवेदिवे सहस्रा सूनृता शता । जरितृभ्यो विमंहते ॥१२॥
विद्मा हि त्वा धनंजयमिन्द्र दृळ्हा चिदारुजम् । आदारिणं यथा गयम् ॥१३॥
ककुहं चित्त्वा कवे मन्दन्तु धृष्णविन्दवः । आ त्वा पणिं यदीमहे ॥१४॥
यस्ते रेवाँ अदाशुरिः प्रममर्ष मघत्तये । तस्य नो वेद आ भर ॥१५॥

ṣánais cid yánto adrivó 'ṣvāvantaḥ ṣatagvínaḥ | vivákshaṇā anehásaḥ || 11 || ūrdhvá hí te divé-dive sahásrā sūnṛítā ṣatá | jaritṛíbhyo vimáṅhate || 12 || vidmá hí tvā dhanamjayám indra dṛiḷhá cid ārujám | ādāriṇam yáthā gáyam || 13 || kakuhám cit tvā kave mándantu dhṛishṇav índavaḥ | á tvā paṇím yád ímahe || 14 || yás te reváñ ádāṣuriḥ pramamársha maghátaye | tásya no véda á bhara || 15 || 44 ||

॥४५॥ इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः । पुष्टावन्तो यथा पशुम् ॥१६॥
उत त्वाबधिरं वयं श्रुत्कर्णं सन्तमूतये । दूरादिह हवामहे ॥१७॥

imá u tvā ví cakshate sákhāya indra somínaḥ | pushṭávanto yáthā paṣúm || 16 || utá tvábadhiram vayám ṣrútkarṇam sántam ūtáye | dūrád ihá havāmahe || 17 ||

May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. 9

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17

यच्छ्रूया इमं हवं दुर्मर्षं चक्रिया उत । भवेरापिर्नो अन्तमः ॥१८॥
यच्चिद्धि ते अपि व्यथिर्जगन्वांसो अमन्महि । गोदा इदिन्द्र बोधि नः ॥१९॥
आ त्वा रम्भं न जिव्रयो ररभ्मा शवसस्पते । उश्मसि त्वा सधस्थ आ ॥२०॥

yác chu-
srūyá imám hávam durmárshaṃ cakriyā utá | bháver āpír no ántamaḥ || 18 || yác cid dhí te ápi vyáthir jaganvā́ṅso ámanmahi | godā́ íd indra bodhi naḥ || 19 || ā́ tvā rambháṃ ná jívrayo rarabhmā́ savasas pate | uṣmási tvā sadhástha ā́ || 20 || 45 ||

स्तोत्रमिन्द्राय गायत पुरुनृम्णाय सत्वने । नकिर्यं वृण्वते युधि ॥२१॥
अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥२२॥
मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् । माकीं ब्रह्मद्विषो वनः ॥२३॥
इह त्वा गोपरीणसा महे मन्दन्तु राधसे । सरो गौरो यथा पिब ॥२४॥
या वृत्रहा परावति सना नवा च चुच्युवे । ता संसत्सु प्र वोचत ॥२५॥

stotrám índrāya gāyata purunṛimṇā́ya sátvane | nákir yáṃ vṛiṇvaté yudhí || 21 || abhí tvā vṛishabhā suté sutáṃ sṛijāmi pītáye | tṛimpā́ vy àṣnuhī mádam || 22 || mā́ tvā mūrā́ avishyávo mópahásvāna ā́ dabhan | mā́kīm brahma-dvísho vanaḥ || 23 || ihá tvā góparīṇasā mahé mandantu rā́-dhase | sáro gauró yáthā piba || 24 || yā́ vṛitrahā́ parāváti sánā návā ca cucyuvé | tā́ saṃsátsu prá vocata || 25 || 46 ||

If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25

४७॥ अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । अत्रादेदिष्ट पौंस्यम् ॥२६॥
सत्यं तत्तुर्वशे यदौ विदानो अह्नवाय्यम् । व्यानट् तुर्वणे शमि ॥२७॥
तरणिं वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥२८॥

ápibat kadrúvaḥ sutám índraḥ sahásrabāhve | átrādedishṭa paúṅsyam || 26 || satyáṃ tát turváṣe yádau vídāno ahnavāyyám | vy ānaṭ turváṇe ṣámi || 27 || taráṇiṃ vo jánānāṃ tradáṃ vájasya gómataḥ | samānám u prá ṣaṅsisham || 28 ||

ऋभुक्षणं न वर्तव उक्थेषु तुग्र्यावृधम् । इन्द्रं सोमे सचा सुते ॥२९॥
यः कृन्तदिद्वि योन्यं त्रिशोकाय गिरिं पृथुम् । गोभ्यो गातुं निरेतवे ॥३०॥

ṛibhukshánaṃ ná vártava ukthéshu tugryāvṛídham | índraṃ sóme sácā suté || 29 || yáḥ kṛintád íd ví yonyáṃ trisókāya girím pṛithúm | góbhyo gātúṃ níretave || 30 || 47 ||

४८॥ यद्दधिषे मनस्यसि मन्दानः प्रेदियक्षसि । मा तत्करिन्द्र मृळय ॥३१॥
दभ्रं चिद्धि त्वावतः कृतं शृण्वे अधि क्षमि । जिगात्विन्द्र ते मनः ॥३२॥
तवेदु ताः सुकीर्तयोऽसन्नुत प्रशस्तयः । यदिन्द्र मृळयासि नः ॥३३॥

yád dadhishé manasyási mandānáḥ préd íyakshasi | má tát kar indra mṛiḷáya || 31 || dabhráṃ cid dhí tvávataḥ kṛitáṃ ṣriṇvé ádhi kshámi | jígātv indra te mánaḥ || 32 || távéd u táḥ sukīrtáyó 'sann utá práṣastayaḥ | yád indra mṛiḷáyāsi naḥ || 33 ||

The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers again the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augmenter of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33

मा न एकस्मिन्नागसि मा द्वयोरुत त्रिषु । वधीर्मा शूर भूरिषु ॥३४॥
बिभया हि त्वावत उग्रादभिप्रभङ्गिणः । दस्मादहमृतीषहः ॥३५॥

má na ékasminn ágasi má dváyor utá trishú | vádhīr má śūra bhúrishu || 34 || bibháyā hí tvávata ugrád abhiprabhaṅgíṇaḥ | dasmád ahám ṛitīsháhaḥ || 35 || 48 ||

मा सख्युः शूनमा विदे मा पुत्रस्य प्रभूवसो । आवृत्वद्भूतु ते मनः ॥३६॥
को नु मर्या अमिथितः सखा सखायमब्रवीत् । जहा को अस्मदीषते ॥३७॥
एवारे वृषभा सुतेऽसिन्वन्भूर्यावयः । श्वघ्नीव निवता चरन् ॥३८॥
आ त एता वचोयुजा हरी गृभ्णे सुमद्रथा । यदीं ब्रह्मभ्य इद्ददः ॥३९॥
भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पार्हं तदा भर ॥४०॥
यद्वीळाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम् । वसु स्पार्हं तदा भर ॥४१॥
यस्य ते विश्वमानुषो भूरेर्दत्तस्य वेदति । वसु स्पार्हं तदा भर ॥४२॥

má sákhyuḥ śúnam á vide má putrásya prabhūvaso | āvṛitvad bhūtu te mánaḥ || 36 || kó nú maryā ámithitaḥ sákhā sákhāyam abravīt | jahá kó asmád īshate || 37 || eváre vṛishabhā suté 'sinvan bhúry āvayaḥ | śvaghníva nivátā cáran || 38 || á ta etá vacoyújā hárī gṛibhṇe sumádrathā | yád īm brahmábhya íd dádaḥ || 39 || bhindhí víśvā ápa dvíshaḥ pári bádho jahí mṛídhaḥ | vásu spārhám tád á bhara || 40 || yád vīḷáv indra yát sthiré yát párśāne párābhṛitam | vásu spārhám tád á bhara || 41 || yásya te viśvámānusho bhúrer dattásya védati | vásu spārhám tád á bhara || 42 || 49 ||

O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

"O mortals, which friend, has, without provocation, ever abused a friend? who again is one that leaves his friend in distress?" 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42

(४६) षट्चत्वारिंशं सूक्तम्

(१–३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याश्व्यो वश ऋषिः । (१–२०, २९–३१, ३३) प्रथमादिविंशत्यृचामेकोनत्रिंश्यादितृचस्य त्रयस्त्रिंश्याश्चेन्द्रः, (२१–२४) एकविंश्यादिचतसृणां कानीतस्य पृथुश्रवसो दानस्तुतिः, (२५–२८, ३२) पञ्चविंश्यादिचतसृणां द्वात्रिंश्याश्च वायुर्देवताः । (१) प्रथमर्चः पादनिचृत्, (२–४, ६, १०, २३, २०, ३३) द्वितीयादितृचस्य षष्ठीदशमीत्रयोविंश्येकोनत्रिंशीत्रयस्त्रिंशीनाञ्च गायत्री, (५) पञ्चम्याः ककुप्, (७, १९) सप्तम्येकोनविंश्योर्बृहती, (८) अष्टम्या अनुष्टुप्, (९) नवम्याः सतोबृहती, (११–१२) एकादशीद्वादश्यो-विपरीतोत्तरः प्रगाथः (एकादश्या बृहती, द्वादश्या विपरीता सतोबृहती), (१३) त्रयोदश्या द्विपदा जगती, (१४) चतुर्दश्या पिपीलिकमध्या बृहती, (१५) पञ्चदश्याः ककुम्न्यङ्कुशिरा, (१६) षोडश्या विराट्, (१७) सप्तदश्या जगती, (१८) अष्टादश्या उपरिष्टाद्बृहती, (२०) विंश्या विषमपदा बृहती, (२१–२२, २४, ३२) एकविंशीद्वाविंशीचतुर्विंशीद्वात्रिंशीनां पङ्क्तिः, (२५–२८) पञ्चविंश्यादिचतसृणां प्रगाथः [(२५, २७) पञ्चविंशीसप्तविंश्योर्बृहती, (२६, २८) षड्विंश्यष्टाविंश्योः सतोबृहती], (३०) त्रिंश्या द्विपदा विराट्, (३१) एकत्रिंश्याश्चोष्णिक् छन्दांसि ॥

॥१॥ त्वावतः पुरूवसो वयमिन्द्र प्रणेतः । स्मसि स्थातर्हरीणाम् ॥१॥
त्वां हि सत्यमद्रिवो विद्म दातारमिषाम् । विद्म दातारं रयीणाम् ॥२॥

46.

Tvā́vataḥ purūvaso vayám indra praṇetaḥ | smási sthātar harīṇā́m || 1 || tvā́ṃ hí satyám adrivo vidmá dātā́ram ishā́m | vidmá dātā́raṃ rayīṇā́m || 2 ||

आ यस्य ते महिमानं शतमूते शतक्रतो । गीर्भिर्गृणन्ति कारवः ॥३॥
सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा । मित्रः पान्त्यद्रुहः ॥४॥
दधानो गोमदश्ववत्सुवीर्यमादित्यजूत एधते । सदा राया पुरुस्पृहा ॥५॥

ā́ yásya te mahimā́naṃ śátamūte śátakrato | gīrbhír gṛṇánti kārávaḥ || 3 || sunīthó ghā sá mártyo yám marúto yám aryamā́ | mitrā́ḥ pā́nty adrúhaḥ || 4 || dádhāno gómad áśvavad suvī́ryam ādityájūta edhate | sádā rāyā́ puruspṛ́hā || 5 || 1 ||

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O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

॥२॥ तमिन्द्रं दानमीमहे शवसानमभीर्वम् । ईशानं राय ईमहे ॥६॥
तस्मिन्हि सन्त्यूतयो विश्वा अभीरवः सचा ।
तमा वहन्तु सप्तयः पुरूवसुं मदाय हरयः सुतम् ॥७॥
यस्ते मदो वरेण्यो य इन्द्र वृत्रहन्तमः ।
य आददिः स्वर्नृभिर्यः पृतनासु दुष्टरः ॥८॥
यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तरुता ।
स नः शविष्ठ सवना वसो गहि गमेम गोमति व्रजे ॥९॥
गव्यो षु णो यथा पुराश्वयोत रथया । वरिवस्य महामह ॥१०॥

tám índram dā́nam īmahe ṣavasānám ábhīrvam | íṣā-nam rāyá īmahe || 6 || tásmin hí sánty ūtáyo víṣvā ábhīra-vaḥ sácā | tám ā́ vahantu sáptayaḥ purūvásum mádāya há-rayaḥ sutám || 7 || yás te mádo váreṇyo yá indra vṛitra-hántamaḥ | yá ādadíḥ svàr nṛíbhir yáḥ pṛítanāsu dushṭá-raḥ || 8 || yó 'dushṭáro viṣvavāra ṣravā́yyo vā́jeshv ásti ta-rutā́ | sá naḥ ṣavishṭha sávanā́ vaso gahi gaméma gómati vrajé || 9 || gavyó shú ṇo yáthā puráṣvayótá rathayā́ | vari-vasyá mahāmaha || 10 || 2 ||

॥३॥ नहि ते शूर राधसोऽन्तं विन्दामि सत्रा ।
दशस्या नो मघवन्नू चिदद्रिवो धियो वाजेभिराविथ ॥११॥
य ऋष्वः श्रावयत्सखा विश्वेत्स वेद जनिमा पुरुष्टुतः ।
तं विश्वे मानुषा युगेन्द्रं हवन्ते तविषं यतस्रुचः ॥१२॥

nahí te ṣūra rádhasó 'ntaṃ vindā́mi satrā́ | daṣasyā́ no maghavan nū́ cid adrivo dhíyo vā́jebhir āvitha || 11 || yá ṛishváḥ ṣrāvayátsakhā víṣvét sá veda jánimā purushṭutáḥ | táṃ víṣve mā́nushā yugéndram havante tavishám yatásru-caḥ || 12 ||

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration. 7

That ecstacy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,— 8

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom. 9

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever. 10

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom. 11

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladles. 12

स नो॒ वाजे॑ष्ववि॒ता पु॑रू॒वसुः॑ पुरःस्था॒ता म॒घवा॑ वृत्र॒हा भु॑वत् ॥१३॥
अ॒भि वो॑ वी॒रमन्ध॑सो॒ मदे॑षु गाय गि॒रा म॒हा विचे॑तसम् ।
इन्द्रं॒ नाम॒ श्रुत्यं॑ शा॒किनं॒ वचो॒ यथा॑ ॥१४॥
द॒दी रेक्ण॑स्त॒न्वे॑ द॒दिर्वसु॑ द॒दिर्वाजे॑षु पुरुहूत वा॒जिन॑म् । नू॒नमथ॑ ॥१५॥

sá no vā́jeshv avitā́ purūvásuḥ purasthātā́ maghávā vṛitrahā́ bhuvat || 13 || abhí vo vīrám ándhaso mádeshu gāya girā́ mahā́ vícetasam | índram nā́ma ṡrútyam ṡākínam váco yáthā || 14 || dadí réknas tanvè dadír vásu dadír vā́jeshu puruhūta vājínam | nūnám átha || 15 || 4 ||

॥४॥ वि॒श्वे॑षामिर॒ज्यन्तं॒ वसू॑नां सास॒ह्वांसं॑ चिद॒स्य वर्प॑सः । कृ॒प॒य॒तो नू॒नमत्यथ॑ ॥१६॥
म॒हः सु वो॒ अर॑मिषे॒ स्तवा॑महे मी॒ळ्हुषे॑ अरंग॒माय॒ जग्म॑ये ।
य॒ज्ञेभि॑र्गी॒र्भिर्वि॒श्वम॑नुषां म॒रुता॑मियक्षसि॒ गाये॑ त्वा॒ नम॑सा गि॒रा ॥१७॥
ये पा॒तय॑न्ते॒ अज्म॑भिर्गिरी॒णां स्नुभि॑रेषाम् ।
य॒ज्ञं म॑हि॒ष्वणी॑नां सु॒म्नं तु॑वि॒ष्वणी॑नां॒ प्राध्व॒रे ॥१८॥
प्र॒भ॒ङ्गं दु॑र्मती॒नामिन्द्र॑ शविष्ठा भ॑र । र॒यिम॒स्मभ्यं॒ युज्यं॑ चोदयन्मते॒ ज्येष्ठं॑ चोदयन्मते ॥१९॥

víṡveshām irajyántaṃ vásūnāṃ sāsahvā́ṅsaṃ cid asyá várpasaḥ | kṛipayató nūnám áty átha || 16 || maháḥ sú vo áram ishe stávāmahe mīḷhúshe araṃgamā́ya jágmaye | yajñébhir gīrbhír viṡvámanushām marútām iyakshasi gā́ye tvā námasā girā́ || 17 || yé pātáyante ájmabhir girīṇā́ṃ snúbhir eshām | yajñám mahishváṇīnāṃ sumnáṃ tuvishváṇīnām prā́dhvaré || 18 || prabhangám durmatīnā́m índra ṡavishṭhā bhara | rayím asmábhyaṃ yújyaṃ codayanmate jyéshṭhaṃ codayanmate || 19 ||

May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19

सनितः सुसनितरुग्र चित्र चेतिष्ठ सूनृत ।
प्रासहा सम्राट् सहुरिं सहन्तं भुज्युं वाजेषु पूर्व्यम् ॥२०॥

sánitaḥ súsanitar úgra c..ra cétishṭha sū́nṛita | prāsáhā samrāṭ sáhurim sáhantam bhujyúṃ vā́jeshu pū́rvyam || 20 || 4 ||

॥५॥ आ स एतु य ईवदाँ अदेवः पूर्तमाददे ।
यथा चिद्वशो अश्व्यः पृथुश्रवसि कानीतेऽस्या व्युष्याददे ॥२१॥
षष्टिं सहस्राश्व्यस्यायुतासनमुष्ट्रानां विंशतिं शता ।
दश श्यावीनां शता दश त्र्यरुषीणां दश गवां सहस्रा ॥२२॥
दश श्यावा ऋधद्रयो वीतवारास आशवः । मथ्रा नेमिं नि वावृतुः ॥२३॥
दानासः पृथुश्रवसः कानीतस्य सुराधसः ।
रथं हिरण्ययं ददन्मंहिष्ठः सूरिरभूद्वर्षिष्ठमकृत श्रवः ॥२४॥
आ नो वायो महे तने याहि मखाय पाजसे ।
वयं हि ते चकृमा भूरि दावने सद्यश्चिन्महि दावने ॥२५॥

ā́ sá etu yá ívad ā́ṅ ádevaḥ pūrtám ādadé | yáthā cid váṣo aṣvyáḥ prithuṣrávasi kānītè 'syā́ vyúshy ādadé || 21 || shashṭím sahásrāṣvyasyāyútāsanam úshṭrāṇām viṅṣatím ṣatā́ | dáṣa ṣyā́vīnām ṣatā́ dáṣa tryàrushīṇām dáṣa gávām sahásrā || 22 || dáṣa ṣyāvā́ ṛidhádrayo vītávārāsa āṣávaḥ | mathrā́ nemím ní vāvṛituḥ || 23 || dā́nāsaḥ prithuṣrávasaḥ kānītásya surā́dhasaḥ | rátham hiraṇyáyam dádan máṅhishṭhaḥ sūrír abhūd várshishṭham akrita ṣrávaḥ || 24 || ā́ no vāyo mahé táne yāhí makháya pā́jase | vayám hí te cakrimā́ bhū́ri dāváne sadyáṣ cin máhi dāváne || 25 || 5 ||

O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the enjoyer of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25

यो अश्वेभिर्वहते वस्त उस्रास्त्रिः सप्त सप्ततीनाम् ।
एभिः सोमेभिः सोमसुद्भिः सोमपा दानाय शुक्रपूतपाः ॥२६॥
यो म इमं चिदु त्मनामन्दच्चित्रं दावने ।
अरट्वे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुक्रतुः ॥२७॥
उचथ्ये वपुषि यः स्वराळुत वायो घृतस्नाः ।
अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥२८॥

yó áṣvebhir váhate vásta usrás tríḥ saptá saptatīnā́m | ebhíḥ sómebhiḥ somasúdbhiḥ somapā dānā́ya ṣukrapūtapāḥ || 26 || yó ma imáṃ cid u tmánā́mandac citráṃ dāváne | araṭvé ákshe náhushe sukṛ́tvani sukṛ́ttarāya sukrátuḥ || 27 || ucathyè vápushi yáḥ svarā́ḷ utá vāyo ghṛitasnā́ḥ | áṣveshitaṃ rájeshitaṃ ṣúneshitam prā́jma tád idáṃ nú tát || 28 ||

अध प्रियमिषिराय षष्टिं सहस्रासनम् । अश्वानामिन्न वृष्णाम् ॥२९॥
गावो न यूथमुप यन्ति वध्रय उप मा यन्ति वध्रयः ॥३०॥
अध यच्चारथे गणे शतमुष्ट्राँ अचिक्रदत् । अध श्वित्नेषु विंशतिं शता ॥३१॥

ádha priyám ishirā́ya shashṭíṃ sahásrāsanam | áṣvānām ín ná vṛ́ishṇām || 29 || gā́vo ná yūthám úpa yanti vádhraya úpa mā́ yanti vádhrayaḥ || 30 || ádha yác cā́rathe gaṇé ṣatám úshṭrāñ ácikradat | ádha ṣvítneshu viṅṣatíṃ ṣatā́ || 31 ||

He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy (3x7x70=1470) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their pre-eminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficient kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31

शतं दासे बल्बूथे विप्रस्तरुक्ष आ ददे ।
ते ते वायविमे जना मदन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥
अध स्या योषणा मही प्रतीची वशमश्व्यम् । अधिरुक्मा वि नीयते ॥३३॥

satáṃ dāsé balbūthé vípras tárukshá á dade | té te vāyav imé jánā mádantíndragopā mádanti devágopāḥ || 32 || ádha syá yóshaṇā mahí praticí vásam asvyám | ádhirukmā ví nīyate || 33 || 6 ||

(४७) सप्तचत्वारिंशं सूक्तम्
(१-१८) अष्टादशर्चस्यास्य सूक्तस्याप्त्यस्त्रित ऋषिः । (१-१३) प्रथमादित्रयोदशर्चामादित्याः, (१४-१८) चतुर्दश्यादिपञ्चानाञ्चादित्योषसो देवताः । महापङ्क्तिश्छन्दः ॥

॥७॥ महि वो महतामवो वरुण मित्र दाशुषे ।
यमादित्या अभि द्रुहो रक्षथा नेमघं नशदनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१॥
विदा देवा अघानामादित्यासो अपाकृतिम् ।
पक्षा वयो यथोपरि व्य१स्मे शर्म यच्छतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥२॥
व्य१स्मे अधि शर्म तत्पक्षा वयो न यन्तन ।
विश्वानि विश्ववेदसो वरूथ्या मनामहेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥३॥

47.

Máhi vo mahatám ávo váruṇa mítra dāṣúshe | yám ādityā abhí druhó rákshathā ném aghám naṣad anehásó va ūtáyaḥ suūtáyo va ūtáyaḥ || 1 || vidá devā aghánām ádityāso apákṛitim | pakshá váyo yáthopári vy àsmé sárma yachatānehásó va ūtáyaḥ suūtáyo va ūtáyaḥ || 2 || vy àsmé ádhi sárma tát pakshá váyo ná yantana | vísvāni visvavedaso varūthyà manāmahe 'nehásó va ūtáyaḥ suūtáyo va ūtáyaḥ || 3 ||

The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

47

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids. 1

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their off-springs. Your aids are void of harm and verily your aids are true aids. 2

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids. 3

यस्मा अरासत क्षयं जीवातुं च प्रचेतसः ।
मनोर्विश्वस्य घेदिम आदित्या राय ईशतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥४॥
परि णो वृणजन्नघा दुर्गाणि रथ्यो यथा ।
स्यामेदिन्द्रस्य शर्मण्यादित्यानामुतावस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥५॥

yásmā árāsata kshayam jīvátum ca prácetasaḥ | mánor víṣvasya ghéd imá ādityá rāyá īṣate 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 4 || pári no vriṇajann aghā́ durgā́ṇi rathyò yathā | syāméd índrasya ṣármaṇy ādityā́nām utávasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 5 || 7 ||

॥८॥ परिह्वृतेदना जनो युष्मादत्तस्य वायति ।
देवा अदभ्रमाश वो यमादित्या अहेतनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥६॥
न तं तिग्मं चन त्यजो न द्रासदभि तं गुरु ।
यस्मा उ शर्म सप्रथ आदित्यासो अराध्वमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥७॥
युष्मे देवा अपि ष्मसि युध्यन्त इव वर्मसु ।
यूयं महो न एनसो यूयमर्भादुरुष्यतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥८॥

parihvritéd anā́ jáno yushmádattasya vāyati | dévā ádabhram āṣa vo yám ādityā áhetanāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 6 || ná tám tigmám caná tyájo ná drāsad abhí tám gurú | yásmā u ṣárma saprátha ádityāso árādhvam aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 7 || yushmé devā ápi shmasi yúdhyanta iva vármasu | yūyám mahó na énaso yūyám árbhād urushyatāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 8 ||

To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers of the chariots avoid rough roads; may we abide in resplendent Lord's guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8

अदि॑तिर्न उरुष्य॒त्वदि॑तिः॒ शर्म॑ यच्छतु ।
मा॒ता मि॒त्रस्य॑ रे॒वतो॑ऽर्य॒म्णो वरु॑णस्य चाने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥९॥
यद्दे॒वाः शर्म॑ शर॒णं यद्भ॒द्रं यद॑नातु॒रम् ।
त्रि॒धातु॒ यद्व॑रू॒थ्यं१॒॑ तद॒स्मासु॒ वि य॑न्तनाने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥१०॥

áditir na urushyatv áditiḥ ṣárma yachatu | mātā́ mitrásya reváto 'ryamṇó váruṇasya cāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 9 || yád devāḥ ṣárma ṣaraṇám yád bhadrám yád anāturám | tridhā́tu yád varūthyàm tád asmā́su ví yantanānehāso va utáyaḥ suūtáyo va ūtáyaḥ || 10 || 8 ||

आदि॑त्या॒ अव॒ हि ख्यताधि॒ कूला॑दिव॒ स्पशः॑ ।
सु॒ती॒र्थमर्व॑तो य॒थानु॑ नो नेषथा सु॒गम॑ने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥११॥
नेह भ॒द्रं र॑क्ष॒स्विने॒ नाव॒यै नोप॒या उ॒त ।
गवे॑ च भ॒द्रं धे॒नवे॑ वी॒राय॑ च श्रव॒स्यते॑ऽने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥१२॥
यदा॒विर्यद॑पी॒च्यं१॒॑ देवा॑सो॒ अस्ति॑ दुष्कृ॒तम् ।
त्रि॒ते तद्विश्व॑मा॒प्त्य आ॒रे अ॒स्मद्द॑धातनाने॒हसो॑ व ऊ॒तयः॑ सु॒ऊ॒तयो॑ व ऊ॒तयः॑ ॥१३॥

ádityā áva hí khyátādhi kū́lād iva spáṣaḥ | sutīrthám árvato yathā́nu no neshathā sugám aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 11 || néhá bhadrám rakshasvíne nā́vayaí nópayā́ utá | gáve ca bhadrám dhenáve vīrā́ya ca ṣravasyatè 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 12 || yád āvír yád apīcyàm dévāso ásti dushkṛitám | tritè tád víṣvam āptyá āré asmád dadhātanāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 13 ||

May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us that happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions, —each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13

यच्च गोषु दुष्ष्वप्न्यं यच्चास्मे दुहितर्दिवः ।
त्रिताय तद्विभावर्याप्त्याय परा वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१४॥
निष्कं वा घा कृणवते स्रजं वा दुहितर्दिवः ।
त्रिते दुष्ष्वप्न्यं सर्वमाप्त्ये परि दद्मस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१५॥

yác ca góshu dushvápnyam̧ yác cāsmé duhitar divaḥ | tritáya tád v'bhāvary āptyáya párā vahāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 14 || nishkám̧ vā ghā kr̥iṇávate srájam̧ vā duhitar divaḥ | trité dushvápnyam̧ sárvam āptyé pári dadmasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 15 || 9 ||

॥१०॥ तदन्नाय तदपसे तं भागमुपसेदुषे ।
त्रिताय च द्विताय चोषो दुष्ष्वप्न्यं वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१६॥
यथा कलां यथा शफं यथ ऋणं संनयामसि ।
एवा दुष्ष्वप्न्यं सर्वमाप्त्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१७॥
अजैष्माद्यासनाम चाभूमानागसो वयम् ।
उषो यस्माद्दुष्ष्वप्न्यादभैष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१८॥

tádannāya tádapase tám bhāgám upasedúshe | tritáya ca dvitáya cósho dushvápnyam̧ vahāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 16 || yáthā kalám̧ yáthā ṣaphám̧ yátha r̥iṇám̧ sam̧nayāmasi | evá dushvápnyam̧ sárvam āptyé sám̧ nayāmasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 17 || ájaishmādyásanāma cábhūmánāgaso vayám | úsho yásmād dushvápnyād ábhaishmápa tád uchatv aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 18 || 10 ||

O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us trasfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness),—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams. which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18

(४८) अष्टचत्वारिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य घोरः काण्वः प्रगाथ ऋषिः । सोमो देवता । (१-४, ६-१५) प्रथमादिचतुर्ऋचां षष्ठ्यादिदशानाञ्च त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दसी ॥

॥१.१॥ स्वादोरभक्षि वयसः सुमेधाः स्वाध्यो वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति ॥१॥
अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य ।
इन्दविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः ॥२॥
अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य ॥३॥

48.

Svādór abhakshi váyasaḥ sumedhā́ḥ svādhyò varivovít-tarasya | víṣve yám devā́ utá mártyāso mádhu bruvánto abhí saṃcáranti || 1 || antáṣ ca prā́gā áditir bhavāsy ava-yātā́ háraso daívyasya | índav índrasya sakhyáṃ jushāṇáḥ ṣraúshṭīva dhúram ánu rāyá ṛidhyāḥ || 2 || ápāma sómam amṛ́tā abhūmáganma jyótir ávidāma devā́n | kíṃ nūnám asmā́n kṛiṇavad árātiḥ kím u dhūrtír amṛita mártyasya || 3 ||

शं नो भव हृद आ पीत इन्दो पितेव सोम सूनवे सुशेवः ।
सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥
इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्रसश्चरित्रादुत मा स्रामाद्यवयन्त्विन्दवः ॥५॥

ṣáṃ no bhava hṛidá ā́ pītá indo pitéva soma sūnáve suṣévaḥ | sákheva sákhya uruṣaṅsa dhíraḥ prá ṇa ā́yur jī-vás̀e soma tārīḥ || 4 || imé mā pītā́ yaṣása urushyávo rá-thaṃ ná gā́vaḥ sám anāha párvasu | té mā rakshantu vi-srásaṣ carítrād utá mā srā́mād yavayantv índavaḥ || 5 || 11 ||

48

May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. 1

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). 2

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man's deception now to us? 3

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. 4

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. 5

॥१२॥ अ॒ग्निं न मा॑ मथि॒तं सं दि॑दीपः॒ प्र च॑क्षय कृणु॒हि वस्य॑सो नः ।
अथा॒ हि ते॒ मद॒ आ सो॑म॒ मन्ये॑ रे॒वाँ इ॑व॒ प्र च॑रा पु॒ष्टिमच्छ॑ ॥६॥
इ॒षि॒रेण॑ ते॒ मन॑सा सु॒तस्य॑ भक्षी॒महि॑ पित्र्य॑स्येव रा॒यः ।
सोम॑ राजन्प्र ण॒ आयूं॑षि तारी॒रहा॑नीव॒ सूर्यो॑ वास॒राणि॑ ॥७॥

agním ná mā mathitám sám didīpaḥ prá cakshaya kṛiṇuhí vásyaso naḥ | áthā hí te máda á soma mánye reváñ iva prá carā pushṭím ácha || 6 || ishiréṇa te mánasā sutásya bhakshīmáhi pítryasyeva rāyáḥ | sóma rājan prá ṇa áyūṅshi tārīr áhānīva súryo vāsaráṇi || 7 ||

सोम॑ राजन्मृ॒ळया॑ नः स्व॒स्ति तव॑ स्मसि व्र॒त्या॒३॒॑स्तस्य॑ विद्धि ।
अल॑र्ति॒ दक्ष॑ उ॒त म॒न्युरि॑न्दो॒ मा नो॑ अ॒र्यो अ॑नुका॒मं परा॑ दाः ॥८॥
त्वं हि न॑स्त॒न्वः॑ सोम गो॒पा गात्रे॑गात्रे निष॒सत्था॑ नृ॒चक्षाः॑ ।
यत्ते॑ व॒यं प्र॑मि॒नाम॑ व्र॒तानि॒ स नो॑ मृळ सुष॒खा दे॑व॒ वस्यः॑ ॥९॥
ऋ॒दू॒दरे॑ण॒ सख्या॑ सचेय॒ यो मा॒ न रिष्ये॑द्धर्यश्व पी॒तः ।
अ॒यं यः सोमो॒ न्यधा॑य्य॒स्मे तस्मा॒ इन्द्रं॑ प्र॒तिर॑मे॒म्यायुः॑ ॥१०॥

sóma rājan mṛiḷáyā naḥ svastí táva smasi vratyā̀s tásya viddhi | álarti dáksha utá manyúr indo má no aryó anukāmám párā dāḥ || 8 || tvám hí nas tanvàḥ soma gopá gátre-gātre nishasáttthā nṛicákshāḥ | yát te vayám pramináma vratáni sá no mṛiḷa sushakhá deva vásyaḥ || 9 || ṛidūdáreṇa sákhyā saceya yó mā ná ríshyed dharyaśva pītáḥ | ayám yáḥ sómo ny ádhāyy asmé tásmā índram pratíram emy áyuḥ || 10 || 12 ||

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us. 6

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer. 7

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure. 8

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious. 9

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord. 10

॥१३॥

अप त्या अस्थुरनिरा अमीवा निरत्रसन्तमिषीचीरभैषुः ।
आ सोमो अस्माँ अरुहद्विहाया अगन्म यत्र प्रतिरन्त आयुः ॥११॥
यो न इन्दुः पितरो हृत्सु पीतोऽमर्त्यो मर्त्याँ आविवेश ।
तस्मै सोमाय हविषा विधेम मृळीके अस्य सुमतौ स्याम ॥१२॥
त्वं सोम पितृभिः संविदानोऽनु द्यावापृथिवी आ ततन्थ ।
तस्मै त इन्दो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥१३॥

ápa tyá asthur ánirā ámīvā nír atrasan támishīcīr ábhaishuḥ | ā́ sómo asmā́n aruhad víhāyā́ áganma yátra pratiránta ā́yuḥ || 11 || yó na índuḥ pitaro hṛitsú pītó 'martyo mártyāñ āvivéṣa | tásmai sómāya havíshā vidhema mṛiḷīké asya sumataú syāma || 12 || tvám soma pitṛíbhiḥ saṃvidānó 'nu dyā́vāpṛithivī́ ā́ tatantha | tásmai ta indo havíshā vidhema vayám syāma pátayo rayīṇā́m || 13 ||

त्रातारो देवा अधि वोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१४॥
त्वं नः सोम विश्वतो वयोधास्त्वं स्वर्विदा विशा नृचक्षाः ।
त्वं न इन्द ऊतिभिः सजोषाः पाहि पश्चातादुत वा पुरस्तात् ॥१५॥

trā́tāro devā ádhi vocatā no mā́ no nidrā́ īṣata mótá jálpiḥ | vayám sómasya viṣváha priyā́saḥ suvī́rāso vidátham ā́ vadema || 14 || tvám naḥ soma viṣváto vayodhā́s tvám svarvíd ā́ viṣā nṛicákshāḥ | tvám na inda ūtíbhiḥ sajóshāḥ pāhí paṣcā́tād utá vā purástāt || 15 || 13 ||

May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature's bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15

(४९.) एकोनपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः। इन्द्रो देवता। प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१४॥

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥१॥
शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२॥

49

Abhí prá vaḥ surádhasam índram arca yáthā vidé | yó jaritríbhyo maghávā purūvásuḥ sahásreṇeva ṣíkshati || 1 || ṣatánīkeva prá jigāti dhṛishṇuyā́ hánti vṛitrā́ṇi dāṣúshe | girér iva prá rásā asya pinvire dátrāṇi purubhójasaḥ || 2 ||

आ त्वा सुतास इन्दवो मदा य इन्द्र गिर्वणः ।
आपो न वज्रिन्नन्वोक्यं सरः पृणन्ति शूर राधसे ॥३॥
अनेहसं प्रतरणं विवक्षणं मध्वः स्वादिष्ठमीं पिब ।
आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥४॥
आ नः स्तोममुप द्रवद्धियानो अश्वो न सोतृभिः ।
यं ते स्वधावन्त्स्वदयन्ति धेनव इन्द्र कण्वेषु रातयः ॥५॥

ā́ tvā sutása índavo mádā yá indra girvaṇaḥ | ápo ná vajrinn ánv okyàṃ sáraḥ pṛiṇánti ṣūra rádhase || 3 || anehásam pratáraṇam vivákshaṇam mádhvaḥ svā́dishṭham īm piba | ā́ yáthā mandasānáḥ kirā́si naḥ prá kshudréva tmánā dhṛi-shát || 4 || ā́ na stómam úpa dravád dhiyānó áṣvo ná só-tṛibhiḥ | yáṃ te svadhāvan svadáyanti dhenáva índra káṇ-veshu rātáyaḥ || 5 || 14 ||

49

I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificient and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. These prayful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the millstone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5

॥१५॥

उग्रं न वीरं नमसोप सेदिम विभूतिमक्षितावसुम् ।
उद्रीव वज्रिन्नवतो न सिञ्चते क्षरन्तीन्द्र धीतयः ॥६॥
यद्ध नूनं यद्वा यज्ञे यद्वा पृथिव्यामधि ।
अतो नो यज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गहि ॥७॥

ugrám̐ ná vīrám̐ námasópa sedima víbhūtim ákshitāvasum | udríva vajrinn avató ná siñcaté kshárantīndra dhītáyaḥ || 6 || yád dha nūnám̐ yád vā yajñé yád vā prithivyā́m ádhi | áto no yajñám āsúbhir mahemata ugrá ugrébhir ā́ gahi || 7 ||

अजिरासो हरयो ये त आशवो वाता इव प्रसक्षिणः ।
येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्दृशे ॥८॥
एतावतस्त ईमह इन्द्र सुम्नस्य गोमतः ।
यथा प्रावो मघवन्मेध्यातिथिं यथा नीपातिथिं धने ॥९॥
यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थे दशव्रजे ।
यथा गोशर्ये असनोर्ऋजिश्वनीन्द्र गोमद्धिरण्यवत् ॥१०॥

ajirā́so hárayo yé ta āsávo vā́tā iva prasakshíṇaḥ | yébhir ápatyam mánushaḥ paríyase yébhir vísvam̐ svàr drisé || 8 || etā́vatas ta īmaha índra sumnásya gómataḥ | yáthā prā́vo maghavan médhyātithim̐ yáthā nípātithim̐ dháne || 9 || yáthā káṇve maghavan trasádasyavi yáthā pakthé dáśavraje | yáthā góśarye ásanor rijíśvanīndra gómad dhíraṇyavat || 10 || 15 ||

O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and overpowering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10

(५०) पञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः पुष्टिगुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥१६॥

प्र सु श्रुतं सुराधसमर्चा शक्रमभिष्टये ।
यः सुन्वते स्तुवते काम्यं वसु सहस्रेणेव मंहते ॥१॥
शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥२॥
यदीं सुतास इन्दवोऽभि प्रियममन्दिषुः ।
आपो न धायि सवनं म आ वसो दुघा इवोप दाशुषे ॥३॥

50.

Prá sú ṣrutám surádhasam árcā ṣakrám abhíshṭaye | yáḥ sunvaté stuvaté kámyam vásu sahásreṇeva máṅhate || 1 || ṣatánīkā hetáyo asya dushṭárā índrasya samísho mahíḥ | girír ná bhujmá maghávatsu pinvate yád īṃ sutá ámandishuḥ || 2 || yád īṃ sutása índavo 'bhí priyám ámandishuḥ | ápo ná dhāyi sávanam ma á vaso dúghā ivópa dāṣúshe || 3 ||

अनेहसं वो हवमानमूतये मध्वः क्षरन्ति धीतयः ।
आ त्वा वसो हवमानास इन्दव उप स्तोत्रेषु दधिरे ॥४॥
आ नः सोमे स्वध्वर इयानो अत्यो न तोशते ।
यं ते स्वदावन्त्स्वदन्ति गूर्तयः पौरे छन्दयसे हवम् ॥५॥

anehásaṃ vo hávamānam ūtáye mádhvaḥ ksharanti dhītáyaḥ | á tvā vaso hávamānāsa índava úpa stotréshu dadhire || 4 || á naḥ sóme svadhvaré iyānó átyo ná toṣate | yáṃ te svadāvan svádanti gūrtáyaḥ pauré chandayase hávam || 5 || 16 ||

50

I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns. 1

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers. 2

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milch kine to the worshipper. 3

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstacy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers. 4

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies. which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best. 5

॥१७॥ प्र वीरमुग्रं विविचिं धनस्पृतं विभूतिं राधसो महः ।
उद्रीव वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुषे ॥६॥
यद्ध नूनं परावति यद्वा पृथिव्यां दिवि ।
युजान इन्द्र हरिभिर्महेमत ऋष्व ऋष्वेभिरा गहि ॥७॥

prá vīrám ugrám vívicim dhanaspṛítam víbhūtim rádhaso maháḥ | udrīva vajrinn avató vasutvaná sádā pīpetha dāśúshe || 6 || yád dha nūnám paraváti yád vā pṛithivyám diví | yujāná indra háribhir mahemata ṛishvá ṛishvébhir á gahi || 7 ||

रथिरासो हरयो ये ते अस्रिध ओजो वातस्य पिप्रति ।
येभिर्नि दस्युं मनुषो निघोषयो येभिः स्वः परीयसे ॥८॥
एतावतस्ते वसो विद्याम शूर नव्यसः ।
यथा प्राव एतशं कृत्व्ये धने यथा वशं दशव्रजे ॥९॥
यथा कण्वे मघवन्मेधे अध्वरे दीर्घनीथे दमूनसि ।
यथा गोशर्ये असिषासो अद्रिवो मयि गोत्रं हरिश्रियम् ॥१०॥

rathiráso hárayo yé te asrídha ójo vátasya píprati | yébhir ní dásyum mánusho nighóshayo yébhiḥ sváḥ paríyase || 8 || etávatas te vaso vidyáma śūra návyasaḥ | yáthā práva étaśam kṛítvye dháne yáthā váśam dáśavraje || 9 || yáthā káṇve maghavan médhe adhvaré dīrghánīthe dámūnasi | yáthā góśarye ásishāso adrivo máyi gotrám hariśríyam || 10 || 17 ||

May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain. 6

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praise-worthy lord, the lofty one, with the lofty. 7

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky. 8

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies. 9

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold. 10

(५१) एकपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः श्रुष्टिगुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥१८॥ यथा मनौ सांवरणौ सोममिन्द्रापिबः सुतम् ।
नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा ॥१॥
पार्षद्वाणः प्रस्कण्वं समसादयच्छयानं जिव्रिमुद्धितम् ।
सहस्राण्यसिषासद्गवामृषिस्त्वोतो दस्यवे वृकः ॥२॥

51.

Yáthā mánau sáṃvaraṇau sómam indrā́pibaḥ sutám | nī́pātithau maghavan médhyātithau púshṭigau śrúshṭigau sácā || 1 || pārshadvāṇáḥ práskaṇvaṃ sám asādayac cháyā-naṃ jivrim úddhitam | sahásrāṇy asishāsad gávām ṛíshis tvóto dásyave vṛíkaḥ || 2 ||

य उक्थेभिर्न विन्धते चिकिद्य ऋषिचोदनः ।
इन्द्रं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भोजसे ॥३॥
यस्मा अर्कं सप्तशीर्षाणमानृचुस्त्रिधातुमुत्तमे पदे ।
स त्विमा विश्वा भुवनानि चिक्रददादिज्जनिष्ट पौंस्यम् ॥४॥

yá ukthébhir ná vindháte cikíd yá ṛishicódanaḥ | índraṃ tám áchā vada návyasyā maty áríshyantaṃ ná bhójase || 3 || yásmā arkáṃ saptáśīrshāṇam ānṛicús tridhā́tum uttamé padé | sá tv imā́ víśvā bhúvanāni cikradad ā́d íj janishṭa paúṅsyam || 4 ||

51

O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepid. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4

यो नो दाता वसूनामिन्द्रं तं हूमहे वयम् ।
विद्मा ह्यस्य सुमतिं नवीयसीं गमेम गोमति व्रजे ॥५॥

yó no dātá vásūnām índram tám hūmahe vayám | vidmá hy ásya sumatím návīyasīm gaméma gómati vrajé || 5 || 18 ||

॥१०॥

यस्मै त्वं वसो दानाय शिक्षसि स रायस्पोषमश्नुते ।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥६॥
कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे ।
उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते ॥७॥
प्र यो ननक्षे अभ्योजसा क्रिविं वधैः शुष्णं निघोषयन् ।
यदेदस्तम्भीत्प्रथयन्नमूं दिवमादिज्जनिष्ट पार्थिवः ॥८॥
यस्यायं विश्व आर्यो दासः शेवधिपा अरिः ।
तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत्सो अज्यते रयिः ॥९॥
तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥१०॥

yásmai tvám vaso dānáya síkshasi sá rayás pósham asnute | tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe || 6 || kadá caná starír asi néndra saṣcasi dāṣúshe | úpopén nú maghavan bhúya ín nú te dánam devásya pricyate || 7 || prá yó nanakshé abhy ójasā krívim vadhaíḥ súshṇam nighosháyan | yadéd ástambhīt pratháyann amúm dívam ád íj janishṭa párthivaḥ || 8 || yásyāyám vísva áryo dásaḥ sevadhipá aríḥ | tirás cid aryé rúsame párīravi túbhyét só ajyate rayíḥ || 9 || turaṇyávo mádhumantam ghritascútam víprāso arkám ānricuḥ | asmé rayíḥ paprathe vríshṇyam sávo 'smé suvānása índavaḥ || 10 || 19 ||

We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional effection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10

(५२) द्विपञ्चाशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्व आयुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

यथा मनौ विवस्वति सोमं शक्रापिबः सुतम् ।
यथा त्रिते छन्द इन्द्र जुजोषस्यायौ मादयसे सचा ॥१॥
पृषध्रे मेध्ये मातरिश्वनीन्द्र सुवाने अमन्दथाः ।
यथा सोमं दशशिप्रे दशोण्ये स्यूमरश्मावृजूनसि ॥२॥

52.

Yáthā mánau vívasvati sómaṃ ṣakrā́pibaḥ sutám | yáthā trité chánda indra jújoshasy āyaú mādayase sácā || 1 || príshadhre médhye mātaríṣvanindra suvāné ámandathāḥ | yáthā sómaṃ dáṣaṣipre dáṣoṇye syū́maraṣmāv ṛ́jūnasi || 2 ||

य उक्था केवला दधे यः सोमं धृषितापिबत् ।
यस्मै विष्णुस्त्रीणि पदा विचक्रम उप मित्रस्य धर्मभिः ॥३॥
यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे वाजिञ्छतक्रतो ।
तं त्वा वयं सुदुघामिव गोदुहो जुहूमसि श्रवस्यवः ॥४॥

yá ukthá́ kévalā dadhé yáḥ sómaṃ dhṛishitā́pibat | yásmai víshṇus tríṇi padá́ vicakramá úpa mitrásya dhármabhiḥ || 3 || yásya tvám indra stómeshu cākáno vá́je vājiñ chatakrato | táṃ tvā vayáṃ sudúghām iva godúho juhūmási ṣravasyávaḥ || 4 ||

52

O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law. 1

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward. 2

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way. 3

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milk-man invokes the cow who yields abundant milk. 4

यो नो॑ दा॒ता स नः॑ पि॒ता म॒हाँ उ॒ग्र ई॑शान॒कृत् ।
अया॑मन्नु॒ग्रो म॒घवा॑ पु॒रूव॑सु॒र्गोरश्व॑स्य॒ प्र दा॑तु नः ॥५॥

yó no dātā́ sá naḥ pitā́ mahā́ñ ugrá īṣānakṛ́t | áyāmann ugró maghávā purūvásur gór áṣvasya prá dātu naḥ || 5 || 20 ||

॥२२॥

यस्मै॒ त्वं व॑सो दा॒नाय॒ मंह॑से॒ स रा॒यस्पोष॒मिन्व॑ति ।
व॒सू॒यवो॒ वसु॑पतिं श॒तक्र॑तुं॒ स्तोमै॒रिन्द्रं॑ हवामहे ॥६॥
क॒दा च॒न प्र यु॑च्छस्यु॒भे नि पा॑सि॒ जन्म॑नी ।
तुरी॑यादित्य॒ हव॑नं त इन्द्रि॒यमा त॑स्थाव॒मृतं॑ दि॒वि ॥७॥
यस्मै॒ त्वं म॑घवन्निन्द्र गिर्वणः॒ शिक्षो॒ शिक्ष॑सि दा॒शुषे॑ ।
अ॒स्माकं॒ गिर॑ उ॒त सु॑ष्टु॒तिं व॑सो कण्व॒वच्छृ॑णुधी॒ हव॑म् ॥८॥
अस्ता॑वि॒ मन्म॑ पू॒र्व्यं ब्रह्मेन्द्रा॑य वोचत ।
पू॒र्वीर्ऋ॒तस्य॑ बृह॒तीर॑नूषत स्तो॒तुर्मे॒धा अ॑सृक्षत ॥९॥
समिन्द्रो॒ रायो॑ बृह॒तीर॑धूनुत॒ सं क्षो॒णी समु॒ सूर्य॑म् ।
सं शु॒क्रासः॒ शुच॑यः॒ सं गवा॑शिरः॒ सोमा॒ इन्द्र॑ममन्दिषुः ॥१०॥

yásmai tvám vaso dānā́ya máṅhase sá rāyás pósham invati | vasūyávo vásupatiṃ ṣatákratuṃ stómair índraṃ havāmahe || 6 || kadā́ caná prá yuchasy ubhé ní pāsi jánmanī | túrīyāditya hávanaṃ ta indriyám ā́ tasthāv amṛ́taṃ diví || 7 || yásmai tvám maghavann indra girvaṇaḥ ṣíksho ṣíkshasi dāṣúshe | asmā́kaṃ gíra utá sushṭutíṃ vaso kaṇvavác chṛiṇudhī hávam || 8 || ástāvi mánma pūrvyám bráhméndrāya vocata | pūrvír ṛitásya bṛihatír anūshata stotúr medhā́ asṛikshata || 9 || sám índro rā́yo bṛihatír adhūnuta sáṃ kshoṇī́ sám u sū́ryam | sáṃ ṣukrā́saḥ ṣúcayaḥ sáṃ gávāṣiraḥ sómā índram amandishuḥ || 10 || 21 ||

He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses. 5

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs. 6

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven. 7

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise. 8

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Bṛhati* verses in the ceremonies in which devotees have poured forth many hymns. 9

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment. 10

(५३) त्रिपञ्चाशं सूक्तम्
(१-८) अष्टर्चस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२२॥ उपमं त्वा मघोनां ज्येष्ठं च वृषभाणाम् ।
पूर्भित्तमं मघवन्निन्द्र गोविदमीशानं राय ईमहे ॥१॥
य आयुं कुत्समतिथिग्वमर्दयो वावृधानो दिवेदिवे ।
तं त्वा वयं हर्यश्वं शतक्रतुं वाजयन्तो हवामहे ॥२॥

53.

Upamáṃ tvā maghónāṃ jyéshṭhaṃ ca vṛishabhā́ṇām | pūrbhíttamam maghavann indra govídam íṣānaṃ rāyá īmahe || 1 || yá āyúṃ kútsam atithigvám árdayo vāvṛidhānó divé-dive | táṃ tvā vayáṃ háryaṣvaṃ ṣatákratuṃ vājayánto havāmahe || 2 ||.

आ नो विश्वेषां रसं मध्वः सिञ्चन्त्वद्रयः ।
ये परावति सुन्विरे जनेष्वा ये अर्वावतीन्दवः ॥३॥
विश्वा द्वेषांसि जहि चाव चा कृधि विश्वे सन्वन्त्वा वसु ।
शीष्टेषु चित्ते मदिरासो अंशवो यत्रा सोमस्य तृम्पसि ॥४॥

á no víṣveshāṃ rasaṃ mádhvaḥ siñcantv ádrayaḥ | yé parāváti sunviré jáneshv á yé arvāvátíndavaḥ || 3 || víṣvā dvéshāṅsi jahí cáva cá kṛidhi víṣve sanvantv á vásu | ṣíshṭeshu cit te madiráso aṅṣávo yátrā sómasya tṛimpási || 4 || २२ ||

53

We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, increasing His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e.with your vital forces). 2

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the prayful verses are effective, where you, O Lord, saturate yourself with divine love. 4

॥२३॥ इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।
आ शंतम शंतमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥५॥
आजितुरं सत्पतिं विश्वचर्षणिं कृधि प्रजास्वाभगम् ।
प्र सू तिरा शचीभिर्ये त उक्थिनः क्रतुं पुनत आनुषक् ॥६॥
यस्ते साधिष्ठोऽवसे ते स्याम भरेषु ते ।
वयं होत्राभिरुत देवहूतिभिः ससवांसो मनामहे ॥७॥
अहं हि ते हरिवो ब्रह्म वाजयुराजिं यामि सदोतिभिः ।
त्वामिदेव तममे समश्वयुर्गव्युरग्रे मथीनाम् ॥८॥

índra nédīya éd ihi mitámedhābhir ūtíbhiḥ | á ṣaṃtama ṣáṃtamābhir abhíshṭibhir á svāpe svāpíbhiḥ || 5 || ājitúraṃ sátpatiṃ viṣvácarshaṇiṃ kṛidhí prajásv ábhagam | prá sú tirā ṣácībhir yé ta ukthínaḥ krátum punatá ānushák || 6 || yás te sádhishṭhó 'vase té syāma bháreshu te | vayáṃ hótrābhir utá deváhūtibhiḥ sasavánso manāmahe || 7 || ahám hí te harivo bráhma vājayúr ājíṃ yámi sádotíbhiḥ | tvám íd evá tám áme sám aṣvayúr gavyúr ágre mathīnám || 8 || 23 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य काण्वो मातरिश्वा ऋषिः । (१–२, ५–८) प्रथमाद्वितीययोर्ऋचोः पञ्चम्यादिचतसृणाश्चेन्द्रः, (३–४) तृतीयाचतुर्थ्योश्च विश्वे देवा देवताः । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥२४॥ एतत्त इन्द्र वीर्यं गीर्भिर्गृणन्ति कारवः ।
ते स्तोभन्त ऊर्जमावन्घृतश्चुतं पौरासो नक्षन्धीतिभिः ॥१॥

54.

Etát ta indra vīryàṃ gīrbhír gṛiṇánti kārávaḥ | té stóbhanta úrjam āvan ghṛitaṣcútam pauráso nakshan dhītíbhiḥ || 1 ||

O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

54

O resplendendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1

नक्षन्त इन्द्रमवसे सुकृत्यया येषां सुतेषु मन्दसे ।
यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्व ॥२॥
आ नो विश्वे सजोषसो देवासो गन्तनोप नः ।
वसवो रुद्रा अवसे न आ गमञ्छृण्वन्तु मरुतो हवम् ॥३॥
पूषा विष्णुर्हवनं मे सरस्वत्यवन्तु सप्त सिन्धवः ।
आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥४॥

nákshanta índram ávase sukṛityáyā yéshāṃ sutéshu mándase | yáthā saṃvarté ámado yáthā kṛiśá evāsmé indra matsva || 2 || ā́ no víśve sajóshaso dévāso gántanópa naḥ | vásavo rudrā́ ávase na ā́ gaman̄ chṛiṇvántu marúto hávam || 3 || pūshā́ víshṇur hávanam me sárasvaty ávantu saptá síndhavaḥ | ā́po vā́taḥ párvatāso vánaspátiḥ śṛiṇótu pṛithiví hávam || 4 || 24 ||

॥२५॥ यदिन्द्र राधो अस्ति ते माघोनं मघवत्तम ।
तेन नो बोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥५॥
आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।
वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्विरे ॥६॥

yád indra rā́dho ásti te mā́ghonam maghavattama | téna no bodhi sadhamā́dyo vṛidhé bhágo dānā́ya vṛitrahan || 5 || ā́jipate nṛipate tvám íd dhí no vā́ja ā́ vakshi sukrato | vītí hótrābhir utá devávītibhiḥ sasavā́ṅso ví śṛiṇvire || 6 ||

They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature's bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature's forces. 6

सन्ति ह्यर्यं आशिष इन्द्र आयुर्जनानाम् ।
अस्मान्नक्षस्व मघवन्नुपावसे धुक्षस्व पिप्युषीमिषम् ॥७॥
वयं त इन्द्र स्तोमेभिर्विधेम त्वमस्माकं शतक्रतो ।
महि स्थूरं शशयं राधो अह्रयं प्रस्कण्वाय नि तोशय ॥८॥

sánti hy àryá āṣísha índra áyur jánānām | asmán nakshasva maghavann úpávase dhukshásva pipyúshīm ísham || 7 || vayám̐ ta indra stómebhir vidhema tvám asmákam̐ ṣatakrato | máhi sthūrám̐ ṣaṣayám̐ rádho áhrayam práskaṇvāya ní toṣaya || 8 || 25 ||

(५५) पञ्चपञ्चाशं सूक्तम्
(१–५) पञ्चपञ्चाशस्य सूक्तस्य काण्वः कृश ऋषिः । इन्द्रः प्रस्कण्वस्य दानस्तुतिश्च देवते । (१–२, ४) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्याश्च गायत्री, (३, ५) तृतीयापञ्चम्योश्चानुष्टुप् छन्दसी ॥

॥२६॥ भूरीदिन्द्रस्य वीर्यं व्यख्यमभ्यायति । राधस्ते दस्यवे वृक ॥१॥
शतं श्वेतास उक्षणो दिवि तारो न रोचन्ते । मह्ना दिवं न तस्तभुः ॥२॥
शतं वेणूञ्छतं शुनः शतं चर्माणि म्लातानि ।
शतं मे बल्बजस्तुका अरुषीणां चतुःशतम् ॥३॥

55.

Bhuríd índrasya vīryàm̐ vy ákhyam abhy áyati | rádhas te dasyave vṛika || 1 || ṣatám̐ ṣvetása uksháṇo diví táro ná rocante | mahná dívam̐ ná tastabhuḥ || 2 || ṣatám̐ veṇúñ chatám̐ ṣúnaḥ ṣatám̐ cármāṇi mlātáni | ṣatám me balbajastuká árushīṇām̐ cátuḥṣatam || 3 ||

Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water. 7

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time. 8

55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. 1

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. 2

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. 3

सुदेवाः स्थ काण्वायना वयोवयो विचरन्तः । अश्वासो न चङ्क्रमत ॥४॥
आदित्साप्तस्य चर्किरन्नानूनस्य महि श्रवः ।
श्यावीरतिध्वसन्पथश्चक्षुषा चन संनशे ॥५॥

sudevá stha kāṇvāyanā váyo-vayo vicarántaḥ | áṣvāso ná caṅkramata || 4 || ád ít sāptásya carkirann ánūnasya máhi ṣrávaḥ | ṣyávīr atidhvasán patháṣ cákshushā caná saṃnáṣe || 5 || 26 ||

(५६) षट्पञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः पृषध्र ऋषिः । (१–४) प्रथमादिचतुर्ऋचामिन्द्रः प्रस्कण्वस्य दानस्तुतिश्च, (५) पञ्चम्याश्चाग्निसूर्यौ देवताः । (१–४) प्रथमादिचतुर्ऋचां गायत्री, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥६.७॥ प्रति ते दस्यवे वृक राधो अदर्श्यह्रयम् । द्यौर्न प्रथिना शवः ॥१॥
दश मह्यं पौतक्रतः सहस्रा दस्यवे वृकः । नित्याद्रायो अमंहत ॥२॥
शतं मे गर्दभानां शतमूर्णावतीनाम् । शतं दासाँ अति स्रजः ॥३॥
तत्रो अपि प्राणीयत पूतक्रतायै व्यक्ता । अश्वानामिन्न यूथ्याम् ॥४॥
अचेत्यग्निश्चिकितुर्हव्यवाट् स सुमद्रथः
अग्निः शुक्रेण शोचिषा बृहत्सूरो अरोचत दिवि सूर्यो अरोचत ॥५॥

56.

Práti te dasyave vṛika rádho adarṣy áhrayam | dyaúr ná prathiná ṣávaḥ || 1 || dáṣa mahyam pautakratáḥ sahásrā dásyave vṛ́kaḥ | nítyād rāyó amaṅhata || 2 || ṣatám me gardabhánām ṣatám úrṇāvatīnām | ṣatám dāsáñ áti srájaḥ || 3 || tátro ápi práṇīyata pūtákratāyai vyáktā | áṣvānām ín ná yūthyám || 4 || ácety agníṣ cikitúr havyavát sá sumádrathaḥ | agníḥ ṣukréṇa ṣocíshā bṛihát súro arocata diví súryo arocata || 5 || 27 ||

May you have the blessings of Nature's bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds. 4

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them. 5

56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works. 4

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot. 5

(५७) सप्तपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२८॥ युवं देवा क्रतुना पूर्व्येण युक्ता रथेन तविषं यजत्रा ।
आगच्छतं नासत्या शचीभिरिदं तृतीयं सवनं पिबाथः ॥१॥
युवां देवास्त्रय एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात् ।
अस्माकं यज्ञं सवनं जुषाणा पातं सोममश्विना दीद्यग्नी ॥२॥

57.

Yuváṃ devā krátunā pūrvyéṇa yuktá ráthena tavishám yajatrā | ágachatam nāsatyā ṣácibhir idám tṛitíyam sávanam pibāthaḥ || 1 || yuvám devás tráya ekādaṣásaḥ satyáḥ satyásya dadṛiṣe purástāt | asmákam yajñám sávanam jushāṇá pātáṃ sómam aṣvinā dídyagnī || 2 ||

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत्ताँ उप याता पिबध्यै ॥३॥
अयं वां भागो निहितो यजत्रेमा गिरो नासत्योप यातम् ।
पिबतं सोमं मधुमन्तमस्मे प्र दाश्वांसमवतं शचीभिः ॥४॥

paṇáyyam tád aṣvinā kṛitám vām vṛishabhó divó rájasaḥ pṛithivyáḥ | sahásram ṣáṅsā utá yé gávishṭau sárvāñ ít táñ úpa yātā píbadhyai || 3 || ayám vām bhāgó níhito yajatremá gíro nāsatyópa yātam | píbatam sómam mádhumantam asmé prá dāṣváṅsam avatam ṣácībhiḥ || 4 || 28 ||

57

O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the *afternoon* (the third *Savana*) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4

(५८) अष्टपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः। (१) प्रथमर्चो विश्वे देवा ऋत्विजो वा, (२-३) द्वितीयातृतीययोश्च विश्वे देवा देवताः। त्रिष्टुप् छन्दः॥

॥२९॥ यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति।
यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य संवित् ॥१॥
एक एवाग्निर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः।
एकैवोषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम् ॥२॥
ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम्।
चित्रामघा यस्य योगेऽधिजज्ञे तं वां हुवे अति रिक्तं पिबध्यै ॥३॥

58.

Yám ṛitvíjo bahudhá kalpáyantaḥ sácetaso yajñám imáṃ váhanti | yó anūcānó brāhmaṇó yuktá āsīt ká svit tátra yájamānasya saṃvít || 1 || éka evāgnír bahudhá sámiddha ékaḥ sū́ryo víṣvam ánu prábhūtaḥ | ékaivóshā́ḥ sárvam idáṃ ví bhāty ékaṃ vā́ idáṃ ví babhūva sárvam || 2 || jyótishmantaṃ ketumántaṃ tricakráṃ sukháṃ ráthaṃ sushádam bhū́rivāram | citrámaghā yásya yóge 'dhijajñe táṃ vāṃ huvé áti riktam píbadhyai || 3 || 29 ||

[११]

(५९) एकोनषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काण्वः सुपर्ण ऋषिः। इन्द्रावरुणौ देवते। जगती छन्दः॥

॥३०॥ इमानि वां भागधेयानि सिस्रत इन्द्रावरुणा प्र महे सुतेषु वाम्।
यज्ञेयज्ञे ह सवना भुरण्यथो यत्सुन्वते यजमानाय शिक्षथः ॥१॥

59.

Imā́ni vām bhāgadhéyāni sisrata índrāvaruṇā prá mahé sutéshu vām | yajñé-yajñe ha sávanā bhuraṇyátho yát sunvaté yájamānāya síkshathaḥ || 1 ||

58

Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper's knowledge regarding him? 1

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all. 2

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir. 3

59.

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you. 1

निष्षिध्वरीरोषधीराप आस्तामिन्द्रावरुणा महिमानमाशत ।
या सिस्रतू रजसः पारे अध्वनो ययोः शत्रुर्नकिरादेव ओहते ॥२॥
सत्यं तदिन्द्रावरुणा कृशस्य वां मध्व ऊर्मिं दुहते सप्त वाणीः ।
ताभिर्दाश्वांसमवतं शुभस्पती यो वामदब्धो अभि पाति चित्तिभिः ॥३॥
घृतप्रुषः सौम्या जीरदानवः सप्त स्वसारः सदन ऋतस्य ।
या ह वामिन्द्रावरुणा घृतश्चुतस्ताभिर्धत्तं यजमानाय शिक्षतम् ॥४॥

nishshídhvarīr óshadhīr ápa āstām índrāvaruṇā mahimánam āṣata | yá sísratū rájasaḥ pāré ádhvano yáyoḥ sátrur nákir ádeva óhate || 2 || satyáṃ tád indrāvaruṇā kriṣásya vām mádhva ūrmíṃ duhate saptá vāṇīḥ | tábhir dāṣváṅsam avataṃ ṣubhas patī yó vām ádabdho abhí páti cíttibhiḥ || 3 || ghṛitaprúshaḥ saúmyā jīrádānavaḥ saptá svásāraḥ sádana ṛitásya | yá ha vām indrāvaruṇā ghṛitaṣcútas tábhir dhattaṃ yájamānāya ṣikshatam || 4 || [30] ||

अवोचाम महते सौभगाय सत्यं त्वेषाभ्यां महिमानमिन्द्रियम् ।
अस्मान्त्स्विन्द्रावरुणा घृतश्चुतस्त्रिभिः साप्तेभिरवतं शुभस्पती ॥५॥
इन्द्रावरुणा यदृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्रे ।
यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्यपश्यम् ॥६॥
इन्द्रावरुणा सौमनसमदृप्तं रायस्पोषं यजमानेषु धत्तम् ।
प्रजां पुष्टिं भूतिमस्मासु धत्तं दीर्घायुत्वाय प्र तिरतं न आयुः ॥७॥

ávocāma mahaté saúbhagāya satyáṃ tveshábhyām mahimánam indriyám | asmán sv indrāvaruṇā ghṛitaṣcútas tríbhiḥ sāptébhir avataṃ ṣubhas patī || 5 || índrāvaruṇā yád ṛishíbhyo manīshám vācó matíṃ ṣrutám adattam ágre | yáni sthánāny asṛijanta dhírā yajñáṃ tanvānás tápasābhy ápaṣyam || 6 || índrāvaruṇā saumanasám ádṛiptaṃ rayás póshaṃ yájamāneshu dhattam | prajám pushtím bhūtim asmásu dhattaṃ dīrghāyutváya prá tiratam na áyuḥ || 7 || [31] ||

O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage : "the seven sacred metres of speech distil the stream of honey." O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austerities. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7

[अथ सप्तमोऽनुवाकः ॥]

(६०) षष्टितमं सूक्तम्

(१-२०) विंशत्यृचस्यास्य सूक्तस्य प्रागाथो भर्ग ऋषिः । अग्निर्देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥३२॥

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥१॥
अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥२॥
अग्ने कविर्वेधा असि होता पावक यक्ष्यः ।
मन्द्रो यजिष्ठो अध्वरेष्वीड्यो विप्रेभिः शुक्र मन्मभिः ॥३॥

60.

Agna á yāhy agníbhir hótāraṃ tvā vṛiṇīmahe | á tvám anaktu práyatā havíshmatī yájishṭham barhír āsáde || 1 || ácha hí tvā sahasaḥ sūno angiraḥ srúcaş cáranty adhvaré | ūrjó nápātaṃ ghritákeṣam īmahe 'gníṃ yajñéshu pūrvyám || 2 || ágne kavír vedhá asi hótā pāvaka yákshyaḥ | mandró yájishṭho adhvaréshv íḍyo víprebhiḥ ṣukra mánmabhiḥ || 3 ||

अद्रोघमा वहोशतो यविष्ठ्य देवाँ अजस्र वीतये ।
अभि प्रयांसि सुधिता वसो गहि मन्दस्व धीतिभिर्हितः ॥४॥
त्वमित्सप्रथा अस्यग्ने त्रातर्ऋतस्कविः ।
त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥५॥

ádrogham á vahoṣató yavishṭhya deván ajasra vītáye | abhí práyāṅsi súdhitā vaso gahi mándasva dhītíbhir hitáḥ || 4 || tvám ít saprátha asy ágne trātar ṛitás kavíḥ | tváṃ víprāsaḥ samidhāna dīdiva á vivāsanti vedhásaḥ || 5 || ᳒ ||

60

O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts. 1

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames. 2

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees. 3

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises. 4

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled refulgent lord, the devotees invoke you to come and bless all. 5

॥३३॥

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महाँ असि।
देवानां शर्मन्मम सन्तु सूरयः शत्रूषाहः स्वग्नयः ॥६॥
यथा चिद्वृद्धमतसमग्ने संजूर्वसि क्षमि ।
एवा दह मित्रमहो यो अस्मध्रुग्दुर्मन्मा कश्च वेनति ॥७॥
मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरधः ।
अस्रेधद्भिस्तरणिभिर्यविष्ठ्य शिवेभिः पाहि पायुभिः ॥८॥

ṣócā ṣocishṭha dīdihí viṣé máyo rásva stotré maháṅ asi | devánāṃ ṣárman máma santu sūráyaḥ ṣatrūsháhaḥ svagnáyaḥ ‖ 6 ‖ yáthā cid vṛiddhám atasám ágne saṃjúrvasi kshámi | evá daha mitramaho yó asmadhrúg durmánmā káṣ ca vénati ‖ 7 ‖ mā́ no mártāya ripáve rakshasvíne mághaṣaṅsāya rīradhaḥ | ásredhadbhis taráṇibhir yavishṭhya ṣivébhiḥ pāhi pāyúbhiḥ ‖ 8 ‖

पाहि नो अग्न एकया पाह्यु३त द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥९॥
पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नोऽव ।
त्वामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे ॥१०॥

pāhí no agna ékayā pāhy ùtá dvitīyayā | pāhí gīrbhís tisṛíbhir ūrjām pate pāhí catasṛíbhir vaso ‖ 9 ‖ pāhí víṣvasmād raksháso árāvṇaḥ prá sma vā́jeshu no 'va | tvā́m íd dhí nédishṭhaṃ devátātaya āpíṃ nákshāmahe vṛidhé ‖ 10 ‖ ३४ ‖

O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires. 6

O fire-divine, you burn down the dry timber on the earth, so, O cherisher of our friends, may you burn him who injures us and whosoever evil-minded conspires to harm us. 7

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures. 8

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches. 9

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them. 10

॥१४॥ आ नो॑ अग्ने वयो॒वृधं॑ र॒यिं पा॑वक॒ शंस्य॑म् ।
रास्वा॑ च न उपमाते पुरु॒स्पृहं॒ सुनी॑ती॒ स्वय॑शस्तरम् ॥११॥
येन॒ वंसा॑म॒ पृत॑नासु॒ शर्ध॑त॒स्तर॑न्तो अ॒र्य आ॒दिशः॑ ।
स त्वं नो॑ वर्ध॒ प्रय॑सा शचीवसो॒ जिन्वा॒ धियो॑ वसु॒विदः॑ ॥१२॥
शिशा॑नो वृष॒भो य॑थाग्निः॒ शृङ्गे॒ दवि॑ध्वत् ।
ति॒ग्मा अ॑स्य॒ हन॑वो॒ न प्र॑ति॒धृषे॑ सु॒जम्भः॒ सह॑सो य॒हुः ॥१३॥

á no agne vayovṛídham rayím pāvaka ṣáṅsyam | rásvā ca na upamāte puruspṛíham ṡúnītī sváyaṣastaram || 11 || yéna váṅsāma pṛítanāsu ṣárdhatas táranto aryá ādíṣaḥ | sá tvám no vardha práyasā ṣacīvaso jínvā dhíyo vasuvídaḥ || 12 || ṡíṣāno vṛishabhó yathāgníḥ ṡṛíṅge dávidhvat | tigmá asya hánavo ná pratidhṛíshe sujámbhaḥ sáhaso yahúḥ || 13 ||

न॒हि ते॑ अग्ने वृषभ प्रति॒धृषे॒ जम्भा॑सो॒ यद्वि॒तिष्ठ॑से ।
स त्वं नो॑ होतः॒ सुहु॑तं ह॒विष्कृ॑धि॒ वंस्वा॑ नो॒ वार्या॑ पु॒रु ॥१४॥
शेषे॒ वने॑षु मा॒त्रोः सं त्वा॒ मर्ता॑स इन्धते ।
अत॑न्द्रो ह॒व्या व॑हसि हवि॒ष्कृत॒ आदिद्दे॒वेषु॑ राजसि ॥१५॥

nahí te agne vṛishabha pratidhṛíshe jámbhāso yád vitíshṭhase | sá tvám no hótaḥ súhutam havísh kṛidhi váṅsvā no várya purú || 14 || ṡéshe váneshu mātróḥ sám tvā mártāsa indhate | átandro havyá vahasi havishkṛíta ád íd devéshu rājasi || 15 || ३४ ||

O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother's (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature's bounties. 15

॥३'५॥

सप्त होतारस्तमिदीळते त्वाग्ने सुत्यजमह्रयम् ।
भिनत्स्यद्रिं तपसा वि शोचिषा प्राग्ने तिष्ठ जनाँ अति ॥१६॥
अग्निमग्निं वो अध्रिगुं हुवेम वृक्तबर्हिषः ।
अग्निं हितप्रयसः शश्वतीष्वा होतारं चर्षणीनाम् ॥१७॥

saptá hótāras tám íd īḷate tvā́gne sutyajam áhrayam | bhinátsy ádriṃ tápasā ví śocíshā prā́gne tishṭha jánāñ áti || 16 || agním-agniṃ vo ádhriguṃ havéma vṛiktábarhishaḥ | agníṃ hitáprayasaḥ śaśvatíshv ā́ hótāraṃ carshaṇīnā́m || 17 ||

केतेन शर्मन्त्सचते सुषामण्यग्ने तुभ्यं चिकित्वना ।
इषण्यया नः पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥१८॥
अग्ने जरितर्विश्पतिस्तेपानो देव रक्षसः ।
अप्रोषिवान्गृहपतिर्महाँ असि दिवस्पायुर्दुरोणयुः ॥१९॥
मा नो रक्ष आ वेशीदाघृणीवसो मा यातुर्यातुमावताम् ।
परोगव्यूत्यनिरामप क्षुधमग्ने सेध रक्षस्विनः ॥२०॥

kétena śárman sacate sushāmáṇy ágne túbhyaṃ cikitvánā | ishaṇyáyā naḥ pururū́pam ā́ bhara vā́jaṃ nédishṭham ūtáye || 18 || ágne járitar viśpátis tepānó deva rakshásaḥ | ápro-shivān gṛihápatir mahā́ñ asi divás pāyúr duroṇayúḥ || 19 || mā́ no rákshа ā́ veśīd āghṛiṇīvaso mā́ yātúr yātumā́vatām | parogavyū́ty ánirām ápa kshúdham ágne sédha rakshasví-naḥ || 20 || ३५ ||

O fire-divine, granter of all good things, unfailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (*gavyuti*), and chase away the strong demonic forces. 20

(६१) एकषष्टितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य प्रागाथो भर्ग ऋषिः। इन्द्रो देवता। प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः॥

॥३६॥

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥१॥
तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२॥
आ वृषस्व पुरूवसो सुतस्येन्द्रान्धसः।
विद्मा हि त्वा हरिवः पृत्सु सासहिमधृष्टं चिद्दधृष्वणिम् ॥३॥

61.

Ubháyaṃ ṣriṇávac ca na índro arvág idáṃ vácaḥ | satrácyā maghávā sómapītaye dhiyá ṣávishṭha á gamat || 1 || táṃ hí svarájaṃ vṛishabháṃ tám ójase dhisháṇe nishṭatakshátuḥ | utópamánām prathamó ní shīdasi sómakāmaṃ hí te mánaḥ || 2 || á vṛishasva purūvaso sutásyendrándhasaḥ | vidmá hí tvā harivaḥ pṛitsú sāsahím ádhṛishṭaṃ cid dadhṛishváṇim || 3 ||

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्रत्वा यथा वशः।
सनेम वाजं तव शिप्रिन्नवसा मक्षू चिद्यन्तो अद्रिवः ॥४॥
शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥५॥

áprāmisatya maghavan táthéd asad índra krátvā yáthā váṣaḥ | sanéma vájaṃ táva ṣiprinn ávasā makshú cid yánto adrivaḥ || 4 || ṣagdhy ū shú ṣacīpata índra víṣvābhir ūtíbhiḥ | bhágaṃ ná hí tvā yaṣásaṃ vasuvídam ánu ṣūra cárāmasi || 5 || 36 ||

61

May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion. 1

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings. 2

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the over-powerer in the fight. 3

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice. 4

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom. 5

॥३७॥

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
नकिर्हि दानं परिमर्धिषत्त्वे यद्यद्यामि तदा भर ॥६॥
त्वं ह्येहि चेरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन्गविष्टय उदिन्द्राश्वमिष्टये ॥७॥

paurό áṣvasya purukṛ́d gávām asy útso deva hiraṇyáyaḥ | nákir hí dánam parimárdhishat tvé yád-yad yā́mi tád á bhara || 6 || tvám̐ hy éhi cérave vidá bhágam̐ vásuttaye | úd vāvṛishasva maghavan gávishṭaya úd indráṣvam-ishṭaye || 7

त्वं पुरू सहस्राणि शतानि च यूथा दानाय मंहसे ।
आ पुरन्दरं चकृम विप्रवचस इन्द्रं गायन्तोऽवसे ॥८॥
अविप्रो वा यदविधद्विप्रो वेन्द्र ते वचः ।
स प्र ममन्दत्त्वाया शतक्रतो प्राचामन्यो अहंसन ॥९॥
उग्रबाहुर्म्रक्षकृत्वा पुरन्दरो यदि मे शृणवद्धवम् ।
वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥१०॥

tvám purū́ sahásrāṇi ṣatáni ca yūthá dānāya maṅhase | á puram̐darám̐ cakṛima vípravacasa índram̐ gā́yantó 'vase || 8 || aviprό vā yád ávidhad vípro vendra te vácaḥ | sá prá mamandat tvāyá ṣatakrato prácāmanyo áhaṃsana || 9 || ugrábāhur mrakshakṛítvā puram̐daró yádi me ṣṛiṇávad dhávam | vasūyávo vásupatim̐ ṣatákratum̐ stómair índram̐ havāmahe || 10 || [37] ||

You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you. 6

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 7

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 8

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 9

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversities, is prepared to hear my invocation. 10

॥३८॥ न पापासो मनामहे नारायासो न जल्हवः ।
यदिन्न्विन्द्रं वृषणं सचा सुते सखायं कृणवामहै ॥११॥
उग्रं युयुज्म पृतनासु सासहिमृणकातिमदाभ्यम् ।
वेदा भृमं चित्सनिता रथीतमो वाजिनं यमिदू नशत् ॥१२॥
यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतिभिर्वि द्विषो वि मृधो जहि ॥१३॥

ná pāpáso manāmahe nárāyāso ná jáḷhavaḥ | yád ín nv índraṃ vṛ́shaṇaṃ sácā suté sákhāyam kṛiṇávāmahai || 11 || ugráṃ yuyujma pṛ́tanāsu sāsahím ṛiṇákātim ádābhyam | védā bhṛimáṃ cit sánitā rathítamo vājínaṃ yám íd u náṣat || 12 || yáta indra bháyāmahe táto no ábhayaṃ kṛidhi | mághavañ chagdhí táva tán na ūtíbhir ví dvísho ví mṛídho jahi || 13 ||

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधतः ।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥
इन्द्रः स्पळुत वृत्रहा परस्पा नो वरेण्यः ।
स नो रक्षिषच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥१५॥

tváṃ hí rādhaspate rádhaso maháḥ ksháyasyási vidhatáḥ | táṃ tvā vayáṃ maghavann indra girvaṇaḥ sutávanto havāmahe || 14 || índra spáḷ utá vṛitrahá paraspá no váreṇyaḥ | sá no rakshishac caramáṃ sá madhyamáṃ sá paṣcát pātu naḥ puráḥ || 15 || 38 ||

We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15

॥३९॥ त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
आरे अस्मत्कृणुहि दैव्यं भयमारे हेतीरदेवीः ॥१६॥
अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः ।
विश्वा च नो जरितॄन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥१७॥
प्रभङ्गी शूरो मघवा तुवीमघः संमिश्लो वीर्याय कम् ।
उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥१८॥

tvám naḥ paścád adharád uttarát purá índra ní pahi viśvátaḥ | āré asmát kriṇuhi daívyam bhayám āré hetír ádevīḥ || 16 || adyádyā śváḥ-śva índra trásva paré ca naḥ | víśva ca no jaritṛin satpate áhā divā náktaṃ ca rakshishaḥ || 17 || prabhangí śūro maghávā tuvimaghaḥ sámmiślo vīryàya kám | ubhá te bāhú vṛíshaṇā śatakrato ní yá vájram mimikshátuḥ || 18 || ३७ ||

(६२) द्विषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो प्रगाथ ऋषिः । इन्द्रो देवता । (१-६, १०-१२) प्रथमादितृचद्वयस्य दशम्यादितृचस्य च पङ्क्तिः, (७-९) सप्तम्यादितृचस्य च बृहती छन्दसी ॥

॥४०॥ प्रो अस्मा उपस्तुतिं भरता यज्जुजोषति ।
उक्थैरिन्द्रस्य माहिनं वयो वर्धन्ति सोमिनो भद्रा इन्द्रस्य रातयः ॥१॥
अयुजो असमो नृभिरेकः कृष्टीरयास्यः ।
पूर्वीरति प्र वावृधे विश्वा जातान्योजसा भद्रा इन्द्रस्य रातयः ॥२॥

62.

Pró asma úpastutim bháratā yáj jújoshati | ukthaír indrasya máhinaṃ váyo vardhanti somíno bhadrá índrasya ratáyaḥ || 1 || ayujó ásamo nṛíbhir ékaḥ krishṭír ayásyaḥ | purvír áti prá vāvṛidhe víśvā jātány ójasā bhadrá índrasya rātáyaḥ || 2 ||

O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

62

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2

अहितेन चिदर्वता जीरदानुः सिपासति ।
प्रवाच्यमिन्द्र तत्तव वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥३॥
आ याहि कृणवाम त इन्द्र ब्रह्माणि वर्धना ।
येभिः शविष्ठ चाकनो भद्रमिह श्रवस्यते भद्रा इन्द्रस्य रातयः ॥४॥
धृषतश्चिद्धृषन्मनः कृणोषीन्द्र यत्त्वम् ।
तीव्रैः सोमैः सपर्यतो नमोभिः प्रतिभूषतो भद्रा इन्द्रस्य रातयः ॥५॥
अव चष्ट ऋचीषमोऽवताँ इव मानुषः ।
जुष्ट्वी दक्षस्य सोमिनः सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥६॥

áhitena cid árvatā jīrádānuḥ sishasati | pravácya̱m indra tát táva vīryàṇi karishyató bhadrá índrasya rātáyaḥ || 3 || á yāhi kriṇávāma ta indra bráhmāṇi vár-dhana | yébhiḥ savishṭha cākáno bhadrám ihá ṣravasyaté bhadrá índrasya rātáyaḥ || 4 || dhṛishatás cid dhṛishán má-naḥ kṛiṇóshīndra yát tvám | tīvraíḥ sómaiḥ saparyató ná-mobhiḥ pratibhúshato bhadrá índrasya rātáyaḥ || 5 || áva cashṭa ṛícishamo 'vatáñ iva mánushaḥ | jushṭví dákshasya somínaḥ sákhāyaṃ kṛiṇute yújam bhadrá índrasya ratáyaḥ || 6 || 40 ||

॥४१॥ विश्वे त इन्द्र वीर्यं देवा अनु क्रतुं ददुः ।
भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥७॥
गृणे तदिन्द्र ते शव उपमं देवतातये ।
यद्धंसि वृत्रमोजसा शचीपते भद्रा इन्द्रस्य रातयः ॥८॥

víṣve ta indra vīryàṃ devá ánu krátuṃ daduḥ | bhúvo víṣvasya gópatiḥ purushṭuta bhadrá índrasya ratáyaḥ || 7 || gṛiṇé tád indra te ṣáva upamáṃ devátātaye | yád dháṅsi vṛitrám ójasa ṣacīpate bhadra índrasya rātáyaḥ || 8 ||

The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature's bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8

ममेनेव वपुष्यतः कृणवन्मानुंषा युगा ।
विदे तदिन्द्रश्चेतनमध श्रुतो भद्रा इन्द्रस्य रातयः ॥९॥
उज्जातमिन्द्र ते शव उत्त्वामुत्तव क्रतुम् ।
भूरिगो भूरि वावृधुर्मघवन्तव शर्मणि भद्रा इन्द्रस्य रातयः ॥१०॥
अहं च त्वं च वृत्रहन्त्सं युज्याव सनिभ्य आ ।
अरातीवा चिदद्रिवोऽनु नौ शूर मंसते भद्रा इन्द्रस्य रातयः ॥११॥
सत्यमिद्वा उ तं वयमिन्द्रं स्तवाम नानृतम् ।
महाँ असुन्वतो वधो भूरि ज्योतींषि सुन्वतो भद्रा इन्द्रस्य रातयः ॥१२॥

sáma-
neva vapushyatáḥ kriṇávan mánushā yugá | vidé tád índras cétanam ádha srutó bhadrá índrasya rātáyaḥ || 9 || új jātám indra te sáva út tvám út táva krátum | bhúrigo bhúri vāvṛidhur mághavan táva sármaṇi bhadrá índrasya rātáyaḥ || 10 || ahám ca tvám ca vṛitrahan sám yujyāva saníbhya á | arātīvá cid adrivó 'nu nau sūra maṅsate bhadrá índrasya rātáyaḥ || 11 || satyám íd vá u tám vayám índram stavāma nánṛitam | mahán ásunvato vadhó bhúri jyótīṅshi sunvató bhadrá índrasya rātáyaḥ || 12 || 41 ||

(६३) त्रिषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः । (१-११) प्रथमाद्येकादशर्चामिन्द्रः, (१२) द्वादश्याश्च देवा देवताः । (१, ४-५, ७) प्रथमर्चश्चतुर्थीपञ्चमीसप्तमीनाञ्चानुष्टुप्, (२-३, ६, ८-११) द्वितीयातृतीयाषष्ठीनामष्टम्यादिचतसृणाञ्च गायत्री, (१२) द्वादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥४२॥ स पूर्व्यो महानां वेनः क्रतुभिरानजे । यस्य द्वारा मनुष्पिता देवेषु धिय आनजे ॥१॥

63.

Sá pūrvyó mahánām venáḥ krátubhir ānaje | yásya dvárā mánush pitá devéshu dhíya ānajé || 1 ||

The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort. greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

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He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1

दि॒वो मान॒ं नोत्स॑दन्त्सोमपृ॒ष्ठासो॒ अद्र॑यः । उ॒क्था ब्रह्म॑ च॒ शंस्या॑ ॥२॥
स वि॒द्वाँ अङ्गि॑रोभ्य॒ इन्द्रो॒ गा अ॑वृणो॒दप॑ । स्तु॒षे तद॑स्य॒ पौंस्य॑म् ॥३॥
स प्र॒त्नथा॑ कविवृ॒ध इन्द्रो॑ वा॒कस्य॑ व॒क्षणि॑ः । शि॒वो अ॒र्कस्य॒ होम॑न्यस्म॒त्रा ग॒न्त्वव॑से ॥४॥
आदू॒ नु ते॒ अनु॒ क्रतु॒ं स्वाहा॒ वर॑स्य॒ यज्य॑वः ।
श्वा॒त्रम॒र्का अ॑नूष॒तेन्द्र॑ गो॒त्रस्य॑ दा॒वने॑ ॥५॥
इन्द्रे॒ विश्वा॑नि वी॒र्या॑ कृ॒तानि॒ कर्त्वा॑नि च । यम॒र्का अ॑ध्व॒रं वि॒दुः ॥६॥

divó mánaṃ nót sadan sómaprishṭhāso ádrayaḥ | ukthá bráhma ca sáṅsyā || 2 || sá vidvā́ṅ áṅgirobhya índro gá avriṇod ápa | stushé tád asya paúṅsyam || 3 || sá pratnáthā kavivṛidhá índro vākásya vakshánịḥ | sivó arkásya hómany asmatrá gantv ávase || 4 || ā́d ū nú te ánu krátuṃ sváhā várasya yájyavaḥ | svātrám arká anūshaténdra gotrásya dāváne || 5 || índre vísvani vīryà kritáni kártvani ca | yám arká adhvarám vidúḥ || 6 || ४२ ||

॥४३॥ यत्पाञ्च॑जन्यया वि॒शेन्द्रे॒ घोषा॒ असृ॑क्षत ।
अस्तृ॑णाद्ब॒र्हणा॑ वि॒पो॒३ऽर्यो मान॑स्य॒ स क्षय॑ः ॥७॥
इ॒यमु॑ ते॒ अनु॑ष्टुतिश्चकृ॒षे तानि॒ पौंस्या॑ । प्राव॑श्च॒क्रस्य॑ वर्त॒निम् ॥८॥
अ॒स्य वृष्णो॒ व्योद॑न उ॒रु क्र॑मिष्ट जी॒वसे॑ । यव॒ं न प॒श्व आ द॑दे ॥९॥

yát páñcajanyayā visé̄ndre ghóshā ásrikshata | ástṛiṇad barháṇā vipó 'ryó mánasya sá kshayaḥ || 7 || iyám u te ánushṭutiṣ cakrishé táni paúṅsyā | právaṣ cakrásya vartaním || 8 || asyá vrishṇo vyódana urú kramishṭa jīváse | yávaṃ ná paṣvá á dade || 9 ||

May the equipments, the press-stones etc. useful for the sacred ceremony, never foresake our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and discloses it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses tne worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation *Svaha*, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmful. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9

तद्दधाना अवस्यवो युष्माभिर्दक्षपितरः । स्याम मरुत्वतो वृधे ॥१०॥
बळृत्वियाय धाम्न ऋक्वभिः शूर नोनुमः । जेषामेन्द्र त्वया युजा ॥११॥
अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः ।
यः शंसते स्तुवते धायि पज्र इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः ॥१२॥

tád dádhana avasyávo yushmá-
bhir dákshapitaraḥ | syáma marútvato vṛidhé || 10 || báḷ
ṛitvíyaya dhámna ṛíkvabhiḥ ṣūra nonumaḥ | jéshamendra
tváya yujá || 11 || asmé rudrá mehána párvataso vṛitrahátye
bhárahūtau sajóshaḥ | yáḥ ṣáṅsate stuvaté dhayi pajrá ín-
drajyeshṭha asmáṅ avantu deváḥ || 12 || ३ ||

(६४) चतुःषष्टितमं सूक्तम्
(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

६५४४ उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥
पदा पणीँरराधसो नि बाधस्व महाँ असि । नहि त्वा कश्चन प्रति ॥२॥
त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥
एहि प्रेहि क्षयो दिव्या३घोषञ्चर्षणीनाम् । ओभे पृणासि रोदसी ॥४॥

64.

Út tva mandantu stómaḥ kṛiṇushvá rádho adrivaḥ | áva
brahmadvísho jahi || 1 || padá paṇíṅr aradháso ní badhasva
maháṅ asi | nahí tvā káṣ caná práti || 2 || tvám íṣíshe sutá-
nam índra tvam ásutānām | tváṃ rájā jánānām || 3 || éhi
préhi ksháyo divy ághóshañ carshaṇīnám | óbhé pṛiṇāsi ró-
dasi || 4 ||

Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. 12

64

May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. 4

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् । वि स्तोतृभ्यो रुरोजिथ ॥५॥
वयमु त्वा दिवा सुते वयं नक्तं हवामहे । अस्माकं काममा पृण ॥६॥

tyáṃ cit párvataṃ giríṃ ṣatávantaṃ sahasríṇam | ví stotṛíbhyo rurojitha || 5 || vayáṃ u tvā dívā suté vayáṃ náktaṃ havāmahe | asmákaṃ kámam á pṛiṇa || 6 || 44 ||

॥४५॥ क्व१ स्य वृषभो युवा तुविग्रीवो अनानतः । ब्रह्मा कस्तं सपर्यति ॥७॥
कस्य स्वित्सवनं वृषा जुजुष्वाँ अव गच्छति । इन्द्रं क उ स्विदा चके ॥८॥
कं ते दाना असक्षत वृत्रहन्कं सुवीर्या । उक्थे क उ स्विदन्तमः ॥९॥

kvà syá vṛishabhó yúva tuvigrívo ánānataḥ | brahmá kás táṃ saparyati || 7 || kásya svit sávanaṃ vṛíshā jujushváñ áva gachati | índraṃ ká u svid á cake || 8 || káṃ te daná asakshata vṛítrahan káṃ suvíryā | ukthé ká u svid ánta-maḥ || 9 ||

अयं ते मानुषे जने सोमः पूरुषु सूयते । तस्येहि प्र द्रवा पिब ॥१०॥
अयं ते शर्यणावति सुषोमायामधि प्रियः । आर्जीकीये मदिन्तमः ॥११॥
तमद्य राधसे महे चारुं मदाय घृष्वये । एहीमिन्द्र द्रवा पिब ॥१२॥

ayáṃ te mánushe jáne sómaḥ pūrúshu sūyate | tásyéhi prá dravā píba || 10 || ayáṃ te ṣaryaṇávati sushó-māyām ádhi priyáḥ | ārjīkíye madíntamaḥ || 11 || tám adyá rádhase mahé cárum mádāya ghṛíshvaye | éhīm indra dráva píba || 12 || 45 ||

May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart's desire. 6

Where is that showerer of benefits, ever-young, strong-necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you ? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12

(६५) पञ्चषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

॥४६॥ यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः। आ याहि तूयमाशुभिः ॥१॥
यद्वा प्रस्रवणे दिवो मादयासे स्वर्णरे। यद्वा समुद्रे अन्धसः ॥२॥
आ त्वा गीर्भिर्महामुरुं हुवे गामिव भोजसे। इन्द्र सोमस्य पीतये ॥३॥
आ ते इन्द्र महिमानं हरयो देव ते महः। रथे वहन्तु बिभ्रतः ॥४॥
इन्द्र गृणीष उ स्तुषे महाँ उग्र ईशानकृत्। एहि नः सुतं पिब ॥५॥
सुतावन्तस्त्वा वयं प्रयस्वन्तो हवामहे। इदं नो बर्हिरासदे ॥६॥

65

Yád indra prág ápāg údañ nyàg vā hūyáse nṛibhiḥ | á yāhi tūyam āśúbhiḥ || 1 || yád vā prasrávaṇe divó mādáyāse svàrṇare | yád vā samudré ándhasaḥ || 2 || á tvā gīrbhír mahám urúṃ huvé gám iva bhójase | índra sómasya pītáye || 3 || á ta indra mahimánam hárayo deva te máhaḥ | ráthe vahantu bíbhrataḥ || 4 || índra gṛiṇīshá u stushé mahán̐ ugrá īśānakṛít | éhi naḥ sutám piba || 5 || sutávantas tvā vayám práyasvanto havāmahe | idáṃ no barhír āsáde || 6 || 46 ||

॥४७॥ यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम्। तं त्वा वयं हवामहे ॥७॥
इदं ते सोम्यं मध्वधुक्षन्नद्रिभिर्नरः। जुषाण इन्द्र तत्पिब ॥८॥
विश्वाँ अर्यो विपश्चितोऽति ख्यस्तूयमा गहि। अस्मे धेहि श्रवो बृहत् ॥९॥

yác cid dhí śáśvatām ásīndra sádhāraṇas tvám | táṃ tvā vayáṃ havāmahe || 7 || idáṃ te somyám mádhv ádhukshann ádribhir náraḥ | jushāṇá indra tát piba || 8 || víśvāṅ aryó vipaścító 'ti khyas túyam á gahi | asmé dhehi śrávo bṛihát || 9 ||

65

O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed,—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignity, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9

दाता मे पृषतीनां राजा हिरण्यवीनाम् । मा देवा मघवा रिषत् ॥१०॥
सहस्रे पृषतीनामधि श्चन्द्रं बृहत्पृथु । शुक्रं हिरण्यमा ददे ॥११॥
नपातो दुर्गहस्य मे सहस्रेण सुराधसः । श्रवो देवेष्वक्रत ॥१२॥

dātá me príshatīnām rájā hiranyavínām | mā́ devā maghávā rishat || 10 || sahásre príshatīnām ádhi ṣcandrám bṛihát pṛithú | ṣukrám híraṇyam ā́ dade || 11 || nápāto durgáhasya me sahásreṇa surádhasaḥ | ṣrávo devéshv akrata || 12 || 47 ||

(६६) षट्षष्टितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य प्रगाथः कलिर्ऋषिः । इन्द्रो देवता । (१–१४) प्रथमादिचतुर्दशर्चां प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (१५) पञ्चदश्याश्चानुष्टुप् छन्दसी ॥

॥४८॥

तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये ।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥
न यं दुध्रा वरन्ते न स्थिरा मुरो मदे सुशिप्रमन्धसः ।
य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥
यः शक्रो मृक्षो अश्व्यो यो वा कीजो हिरण्ययः ।
स ऊर्वस्य रेजयत्यपावृतिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

66

Tárobhir vo vidádvasum índram sabádha ūtáye | bṛihád gáyantaḥ sutásome adhvaré huvé bháram ná kāríṇam || 1 || ná yám dudhrā́ várante ná sthirā́ múro máde suṣiprám ándhasaḥ | yá ādṛítya ṣaṣamānáya sunvaté dā́tā jaritrá ukthyàm || 2 || yáḥ ṣakró mṛikshó áṣvyo yó vā kíjo hiraṇ-yáyaḥ | sá ūrvásya rejayaty ápāvṛitim índro gávyasya vṛitrahā́ || 3 ||

O Nature's bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

66

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Bṛhat-Saman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of raputre of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendrous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3

निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुषे ।
वज्री सुशिप्रो हर्यश्व इत्करदिन्द्रः क्रत्वा यथा वशत् ॥४॥
यद्वावन्थ पुरुष्टुत पुरा चिच्छूर नृणाम् ।
वयं तत्त इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः ॥५॥

níkhātaṃ cid yáḥ purusambhṛitáṃ vásūd íd vápati dāṣúshe | vajrí suṣipró háryaṣva ít karad índraḥ krátvā yáthā váṣat || 4 || yád vāvántha purushṭuta purá cic chūra nṛiṇáṃ | vayáṃ tát ta indra sáṃ bharāmasi yajñáṃ ukthám turáṃ vácaḥ || 5 || 48 ||

॥४९॥ सचा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।
त्वमिद्धि ब्रह्मकृते काम्यं वसु देष्ठः सुन्वते भुवः ॥६॥
वयमेनमिदा ह्योऽपीपेमेह वज्रिणम् ।
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥७॥
वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥८॥

sácā sómeshu puruhūta vajrivo mádāya dyuksha somapāḥ | tvám íd dhí brahmakríte kā́myaṃ vásu déshṭhaḥ sunvate bhúvaḥ || 6 || vayám enam idā́ hyó 'pīpemehá vajríṇam | tásmā u adyá samaná sutám bharā́ nūnáṃ bhūshata ṣruté || 7 || vṛíkaṣ cid asya vāraṇá urāmáthir ā́ vayúneshu bhūshati | sémáṃ na stómaṃ jujushāṇá ā́ gahíndra prá citráyā dhiyá || 8 ||

He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration. 4

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times. 5

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you. 6

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration. 7

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings. 8

कदू न्व१स्याकृतमिन्द्रस्यास्ति पौंस्यम् ।
केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥९॥
कदू महीरधृष्टा अस्य तविषीः कदु वृत्रघ्नो अस्तृतम् ।
इन्द्रो विश्वान्बेकनाटाँ अहर्दृश उत क्रत्वा पणींरभि ॥१०॥

kád u nv àsyákritam índrasyāsti paúnsyam | kéno nú kaṃ srómatena ná susruve janúshaḥ pári vritrahá || 9 || kád ū mahír ádhrishṭā asya távishīḥ kád u vritraghnó ástritam | índro vísvān bekanátāñ ahardrísa utá krátvā paṇínr abhí || 10 || 49 ||

॥७०॥

वयं घा ते अपूर्व्येन्द्र ब्रह्माणि वृत्रहन् ।
पुरूतमासः पुरुहूत वज्रिवो भृतिं न प्र भरामसि ॥११॥
पूर्वीश्चिद्धि त्वे तुविकूर्मिन्नाशसो हवन्त इन्द्रोतयः ।
तिरश्चिदर्यः सवना वसो गहि शविष्ठ श्रुधि मे हवम् ॥१२॥
वयं घा ते त्वे इद्विन्द्र विप्रा अपि ष्मसि ।
नहि त्वदन्यः पुरुहूत कश्चन मघवन्नस्ति मर्डिता ॥१३॥
त्वं नो अस्या अमतेरुत क्षुधो३ऽभिशस्तेरव स्पृधि ।
त्वं न ऊती तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥१४॥
सोम इद्वः सुतो अस्तु कलयो मा बिभीतन ।
अपेदेष ध्वस्मायति स्वयं घैषो अपायति ॥१५॥

vayáṃ ghā te ápūrvyéndra bráhmāṇi vritrahan | purūtámāsaḥ puruhūta vajrivo bhritíṃ ná prá bharāmasi || 11 || pūrvíṣ cid dhí tvé tuvikūrminn āṣáso hávanta indrotáyaḥ | tiráṣ cid aryáḥ sávaná vaso gahi ṣávishṭha ṣrudhí me hávam || 12 || vayáṃ gha te tvé íd v índra vípra ápi shmasi | nahí tvád anyáḥ puruhūta káṣ caná mághavann ásti marḍitá || 13 || tváṃ no asyá ámater utá kshudhó 'bhíṣaster áva spṛidhi | tváṃ na ūtí táva citráyā dhiyá síkshā ṣacishṭha gātuvít || 14 || sóma íd vaḥ sutó astu kálayo má bibhītana | ápéd eshá dhvasmáyati svayáṃ ghaishó ápayati || 15 || 50 ||

What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth. 9

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead). 10

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power. 11

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us. 12

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all. 13

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way. 14

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord. 15

(६७) सप्तषष्टितमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य साम्मदो मत्स्यो मैत्रावरुणिर्मान्यो वा जालनद्धा बहवो मत्स्या वा ऋषयः । आदित्या देवताः । गायत्री छन्दः ॥

त्यान्नु क्षत्रियाँ अव आदित्यान्याचिषामहे । सुमृळीकाँ अभिष्टये ॥१॥
मित्रो नो अत्यंहतिं वरुणः पर्षदर्यमा । आदित्यासो यथा विदुः ॥२॥
तेषां हि चित्रमुक्थ्यं वरूथमस्ति दाशुषे । आदित्यानामरंकृते ॥३॥
महि वो महतामवो वरुण मित्रार्यमन् । अवांस्या वृणीमहे ॥४॥
जीवान्नो अभि धेतनादित्यासः पुरा हथात् । कद्ध स्थ हवनश्रुतः ॥५॥

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Tyan nú kshatríyāñ áva adityán yacishamahe | sumṛiḷīkāñ abhíshṭaye || 1 || mitró no áty áñhatiṃ várunaḥ parshad aryamá | ādityáso yáthā vidúḥ || 2 || téshaṃ hí citrám ukthyàṃ várūtham ásti dāsúshe | adityánām araṃkríte || 3 || máhi vo mahatám ávo váruṇa mítrāryaman | ávāñsy á vṛiṇīmahe || 4 || jīván no abhí dhetanádityāsaḥ purá háthāt | kád dha stha havanaṣrutaḥ || 5 || ५१ ||

॥५१॥ यद्वः श्रान्ताय सुन्वते वरूथमस्ति यच्छर्दिः । तेना नो अधि वोचत ॥६॥
अस्ति देवा अंहोरुर्वस्ति रत्नमनागसः । आदित्या अद्भुतैनसः ॥७॥
मा नः सेतुः सिषेदयं महे वृणक्तु नस्परि । इन्द्र इद्धि श्रुतो वशी ॥८॥
मा नो मृचा रिपूणां वृजिनानामविष्यवः । देवा अभि प्र मृक्षत ॥९॥
उत त्वामदिते मह्यहं देव्युप ब्रुवे । सुमृळीकामभिष्टये ॥१०॥

yád vaḥ ṣrāntáya sunvaté várūtham ásti yác chardíḥ | ténā no ádhi vocata || 6 || ásti devā añhór urv ásti rátnam ánāgasaḥ | áditya ádbhutainasaḥ || 7 || má naḥ sétuḥ sished ayám mahé vṛiṇaktu nas pári | índra íd dhí ṣrutó vaṣí || 8 || má no mṛicá ripūṇáṃ vṛijinánam avishyavaḥ | déva abhí prá mṛikshata || 9 || utá tvám adite mahy ahám devy úpa bruve | sumṛiḷīkám abhíshṭaye || 10 || ५२ ||

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We solicit for protection these brave men, and the learned, who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of justice bear us across our distress as they know well how to assist. 2

To those learned men belongs wonderful wealth. They are worthy of all praise and help those who offer devotion and serve God. 3

You are great, O virtuous, O friendly and O men of justice; and great is your protection; we implore your protections. 4

O learned men, hasten to us before we die,—within our life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, whatever dwellings you can give to your devotees, who offer devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner; and treasure of happiness belongs to the sinless. I know you are void of sin. 7

Let not the snare bind us; may the resplendent Lord, subduer of all and renowned, release us from fetters for great acts. 8

O divines, ready to protect, molest us not with the destructive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may you be kind to assist in the fulfilment of our desires. 10

॥५.३॥ पर्षि दीने गभीर आँ उग्रपुत्रे जिघांसतः । माकिस्तोकस्य नो रिषत् ॥११॥
अनेहो न उरुव्रज उरूचि वि प्रसर्तवे । कृधि तोकाय जीवसे ॥१२॥
ये मूर्धानः क्षितीनामदब्धासः स्वयशसः । व्रता रक्षन्ते अद्रुहः ॥१३॥
ते न आस्नो वृकाणामादित्यासो मुमोचत । स्तेनं बद्धमिवादिते ॥१४॥
अपो षु ण इयं शरुरादित्या अप दुर्मतिः । अस्मदेत्वजघ्नुषी ॥१५॥

párshi dīné gabhīrá āṅ ugraputre jíghāṅsataḥ | mákis tokásya no rishat ‖ 11 ‖ anehó na uruvraja úrūci ví prásartave | kridhí tokáya jīváse ‖ 12 ‖ yé mūrdhánaḥ kshitīnám ádabdhāsaḥ sváyaṣasaḥ | vratá rákshante adrúhaḥ ‖ 13 ‖ té na asnó vṛikāṇam ádityāso mumócata | stenám baddhám ivadite ‖ 14 ‖ ápo shú ṇa iyám ṣárur áditya ápa durmatíḥ | asmád etv ájaghnushī ‖ 15 ‖ ५ ‖

॥५.४॥ शश्वद्धि वः सुदानव आदित्या ऊतिभिर्वयम् । पुरा नूनं बुभुज्महे ॥१६॥
शश्वन्तं हि प्रचेतसः प्रतियन्तं चिदेनसः । देवाः कृणुथ जीवसे ॥१७॥
तत्सु नो नव्यं सन्यस आदित्या यन्मुमोचति । बन्धाद्बद्धमिवादिते ॥१८॥
नास्माकमस्ति तत्तर आदित्यासो अतिष्कदे । यूयमस्मभ्यं मृळत ॥१९॥

ṣáṣvad dhí vaḥ sudānava ádityā ūtíbhir vayám | purá nūnám bubhujmáhe ‖ 16 ‖ ṣáṣvantam hí pracetasaḥ pratiyántam cid énasaḥ | dévāḥ kriṇuthá jīváse ‖ 17 ‖ tát sú no návyam sányasa ádityā yán múmocati | bandhád baddhám ivadite ‖ 18 ‖ násmákam asti tát tára ádityāso atishkáde | yūyám asmábhyam mṛiḷata ‖ 19 ‖

O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19

मा नो हेतिर्विवस्वत आदित्याः कृत्रिमा शरुः । पुरा नु जरसो वधीत ॥२०॥
वि षु द्वेषो व्यंहतिमादित्यासो वि संहितम् । विष्वग्वि वृहता रपः ॥२१॥

má no hetír vivásvata ádityah kritrima sáruh | purá nú jaráso vadhít || 20 || ví shú dvésho vy áṅhatim ádityaso ví sáṃhitam | víshvag ví vrihata rápah || 21 || 54 ||

(६८) अष्टषष्टितमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१-१३) प्रथमादित्रयोदशर्चामिन्द्रः, (१४-१९) चतुर्दशयादिऋचस्यास्य च ऋक्षाश्वमेधयोर्दानस्तुतिर्देवताः । (१-१२) प्रथमादिद्वादशर्चामानुष्टुभः प्रगाथः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुष्टुप्, (२-३, ५-६, ८-९, ११-१२) द्वितीयातृतीयापञ्चमीषष्ठयष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री], (१३-१९) त्रयोदश्यादिसप्तानाञ्च गायत्री छन्दांसि ॥

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि । तुविकूर्मिमृतीषहमिन्द्र शविष्ठ सत्पते ॥१॥
तुविशुष्म तुविक्रतो शचीवो विश्वया मते । आ पप्राथ महित्वना ॥२॥
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥
विश्वानरस्य वस्पतिमनानतस्य शवसः । एवैश्च चर्षणीनामूती हुवे रथानाम् ॥४॥
अभिष्टये सदावृधं स्वर्मीळ्हेषु यं नरः । नाना हवन्त ऊतये ॥५॥

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Á tva rátham yáthotáye sumnáya vartayamasi | tuvi-kurmím ritishaham índra sávishtha sátpate || 1 || túvisushma túvikrato sácivo vísvaya mate | á papratha mahitvaná || 2 || yásya te mahiná maháh pári jmayántam iyátuh | hásta vájram hiranyáyam || 3 || visvánarasya vas pátim ánanatasya sávasah | évais ca carshaninám utí huve ráthanam || 4 || abhíshtaye sadávridham svàrmilheshu yám nárah | nána hávanta utáye || 5 || 1 ||

Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

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O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5

॥२॥ परोमात्रमृचीषममिन्द्रमुग्रं सुराधसम् । ईशानं चिद्वसूनाम् ॥६॥
तंतमिद्राधसे मह इन्द्रं चोदामि पीतये । यः पूर्व्यामनुष्टुतिमीशे कृष्टीनां नृतुः ॥७॥
न यस्य ते शवसान सख्यमानंश मर्त्यः । नकिः शवांसि ते नशत् ॥८॥
त्वोतासस्त्वा युजाप्सु सूर्ये महद्धनम् । जयेम पृत्सु वज्रिवः ॥९॥
तं त्वा यज्ञेभिरीमहे तं गीर्भिर्गिर्वणस्तम ।
इन्द्र यथा चिदाविथ वाजेषु पुरुमाय्यम् ॥१०॥

parómātram ṛicīshamam índram ugrám surādhasam | īṣánam cid vásunam || 6 || tám-tam íd rádhase mahá índram codāmi pītáye | yáḥ pūrvyām ánushṭutim íṣe kṛishṭīnāṃ nṛitúḥ || 7 || ná yásya te ṣavasāna sakhyám anáṅṣa mártyaḥ | nákiḥ ṣávāṅsi ṭe naṣat || 8 || tvótāsas tvā yujápsú sū́rye mahád dhánam | jáyema pṛitsú vajrivaḥ || 9 || tám tvā yajñébhir-īmahe táṃ gīrbhír girvaṇastama | índra yáthā cid ávitha vā́jeshu purumā́yyam || 10 || 2 ||

॥३॥ यस्य ते स्वादु सख्यं स्वाद्वी प्रणीतिरद्रिवः । यज्ञो वितन्तसाय्यः ॥११॥
उरु णस्तन्वे३ तने उरु क्षयाय नस्कृधि । उरु णो यन्धि जीवसे ॥१२॥
उरुं नृभ्य उरुं गव उरुं रथाय पन्थाम् । देववीतिं मनामहे ॥१३॥
उप मा षड्द्वाद्वा नरः सोमस्य हर्ष्या । तिष्ठन्ति स्वादुरातयः ॥१४॥

yásya te svādú sakhyáṃ svādví práṇītir adrivaḥ | yajñó vitantasā́yyaḥ || 11 || urú ṇas tanvè tána urú ksh//áyāya nas kṛidhi | urú ṇo yandhi jīváse || 12 || urúṃ nṛíbhya urúṃ gáva urúṃ ráthāya pánthām | devávītiṃ manāmahe || 13 || úpa mā shaḍ dvā́-dvā náraḥ sómasya hárshyā | tíshṭhanti svādurātáyaḥ || 14 ||

I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, ever-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14

ऋज्राविन्द्रोत आ ददे हरी ऋक्षस्य सूनवि । आश्वमेधस्य रोहिता ॥१५॥

rijráv indrotá á dade hárī ríkshasya sūnávi | āṣvamedhásya róhitā || 15 || ३ ||

सुरथाँ आतिथिग्वे स्वभीशूँरार्क्षे । आश्वमेधे सुपेशसः ॥१६॥
षळश्वाँ आतिथिग्व इन्द्रोते वधूमतः । सचा पूतक्रतौ सनम् ॥१७॥
ऐषु चेतद्वृषण्वत्यन्तर्ऋज्रेष्वरुषी । स्वभीशुः कशावती ॥१८॥
न युष्मे वाजबन्धवो निनित्सुश्चन मर्त्यः । अवद्यमधि दीधरत् ॥१९॥

suráthāñ ātithigvé svabhīṣúñr ārkshé | āṣvamedhé supéṣasaḥ || 16 || shál áṣvāñ ātithigvá indroté vadhúmataḥ | sáca pūtákratau sanam || 17 || aíshu cetad vríshaṇvaty antár rijréshv árushī | svabhīṣúḥ káṣavatī || 18 || ná yushmé vājabandhavo ninitsúṣ caná mártyaḥ | avadyám ádhi dīdharat || 19 || ४ ||

(६९) एकोनसप्ततितमं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१–१०, १३–१८) प्रथमादिदशर्चां त्रयोदश्यादिषण्णाञ्चेन्द्रः, (११) एकादश्या पूर्वार्धस्य विश्वे देवाः, (११–१२) एकादश्या उत्तरार्धस्य द्वादश्याश्च वरुणो देवताः । (१, ३, ७–१०, १२–१५) प्रथमर्चस्तृतीयायाः सप्तम्यादिचतसृणां द्वादश्यादिचतसृणाञ्चानुष्टुप्, (२) द्वितीयाया उष्णिक्, (४–६) चतुर्थ्यादितृचस्य गायत्री, (११, १६) एकादशीषोडश्योः पङ्क्तिः, (१७–१८) सप्तदश्यष्टादश्योश्च बृहती छन्दांसि ॥

प्रप्र वस्त्रिष्टुभमिषं मन्दद्वीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

69.

Prá-pra vas trishṭúbham ísham mandádvīrayéndave | dhiyá vo medhásātaye púraṃdhyā vivāsati || 1 ||

I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

69

May you present your sacrificial homage with the *Tṛc* or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness. 1

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनूनामिषुध्यसि ॥२॥
ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः ।
जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः ॥३॥
अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥
आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥५॥

nadáṃ va ódatīnāṃ nadáṃ yóyuvatīnām | pátiṃ vo ághnyānāṃ dhenūnám ishudhyasi || 2 || tá asya súdadohasaḥ sómaṃ ṣrīṇanti príṣnayaḥ | jánman devánāṃ víṣas trishv á rócané diváḥ || 3 || abhí prá gópatiṃ giréndram arca yatha vidé | sūnúṃ satyásya sátpatim || 4 || á hárayaḥ sasṛijriré 'rushīr ádhi barhíshi | yátrābhí saṃnávāmahe || 5 || 5 ||

इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु । यत्सीमुपह्वरे विदत् ॥६॥
उद्यद्ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।
मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥७॥
अर्चत प्रार्चत प्रियमेधासो अर्चत । अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ॥८॥
अव स्वराति गर्गरो गोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥९॥

índrāya gáva āṣíraṃ duduhré vajríṇe mádhu | yát sīm upahvaré vidát || 6 || úd yád bradhnásya vishṭápaṃ gṛihám índraṣ ca gánvahi | mádhvaḥ pītvá sacevahi tríḥ saptá sákhyuḥ padé || 7 || árcata prárcata príyamedhāso árcata | árcantu putraká utá púraṃ ná dhṛishṇv àrcata || 8 || áva svarāti gárgaro godhá pári sanishvaṇat | píṅgā pári canishkadad índrāya bráhmódyatam || 9 ||

For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill. 2

These dappled kine yield milk in plenty as from a well; which is mixed with the medicinal elixir and offered three times a day in the fire-ritual; and the oblations rise high to the brilliant abode of the sun. 3

May you praise, as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of wisdom (i. e. the exhilarating elixir) for the resplendent Lord, the possessor of adamantine will power. This wisdom then gets assimilated in the proximity of heart. 6

I (the soul) and supreme Lord, in communion, mount high up to the realm of the spiritual light; then having drunk the draught of spiritual joy, let us be united and reach that summit where twenty-one divine powers are seated by. 7

O pious devotees, may you glorify the resplendent Lord and sing songs of His praise; may your children also sing laudations as warriors sing praises of strong forts. 8

The war-drum utters its sound; the leathern *godha* twangs; the tawny bow-string leaps to and fro; may this hymn be raised to reach the Lord. 9

आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥१०॥

á yát pátanty enyàḥ
sudúghā ánapasphuraḥ | apasphúram gṛibhāyata sómam índrāya pā́tave || 10 || ८ ||

॥७॥

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत ।
वरुण इदिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥११॥
सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव॥१२॥
यो व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे । तक्वो नेता तदिद्वपुरुपमा यो अमुच्यत ॥१३॥
अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत्कनीन ओदनं पच्यमानं परो गिरा ॥१४॥
अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१५॥
आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अध द्युक्षं सचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१६॥

ápād índro ápād agnír víṣve devā́ amatsata | váruṇa íd ihá kshayat tám ā́po abhy ànūshata vatsám saṃṣíṣvarīr iva || 11 || sudevó asi varuṇa yásya te saptá síndhavaḥ | anuksháranti kākúdaṃ sūrmyàṃ sushirā́m iva || 12 || yó vyátīṅr áphāṇayat súyuktān úpa dāṣúshe | takvó netā́ tád íd vápur upamā́ yó ámucyata || 13 || átīd u ṣakrá ohata índro víṣvā áti dvíshaḥ | bhinát kanīna odanám pacyámānam paró girā́ || 14 || arbhakó ná kumārakó 'dhi tishṭhan návaṃ rátham | sá pakshan mahishám mṛigám pitré mātré vibhukrátum || 15 || ā́ tū́ suṣipra dampate rátham tishṭhā hiraṇyáyam | ádha dyukshám saccvahi sahásrapādam arushám svastigā́m anehásam || 16 ||

When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16

तं घेमि॒त्था न॑म॒स्विन॒ उप॑ स्व॒राज॑मासते ।
अर्थं॑ चिदस्य॒ सुधि॑तं॒ यदेत॑व आव॒र्तय॑न्ति दा॒वने॑ ॥१७॥
अनु॑ प्र॒त्नस्यौक॑सः प्रि॒यमे॑धास एषाम् ।
पूर्वा॒मनु॒ प्रय॑तिं वृ॒क्तब॑र्हिषो हि॒तप्र॑यस आशत ॥१८॥

tám ghem itthá namasvína úpa svarájam āsate | ártham cid asya súdhitam yád étava avartáyanti dāváne || 17 || ánu pratnásyaúkasaḥ priyámedhāsa eshām | púrvām ánu práyatim vriktábarhishaḥ hitáprayasa āṣata || 18 || 7 ||

(७०) सप्ततितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः पुरुहन्मा ऋषिः । इन्द्रो देवता । (१–६) प्रथमादितृचद्वयस्य प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (७–१२) सप्तम्यादिषड़ृचां बृहती, (१३) त्रयोदश्या उष्णिक्, (१४) चतुर्दश्या अनुष्टुप्, (१५) पञ्चदश्याश्च पुर उष्णिक् छन्दांसि ॥

॥८॥ यो राजा॑ चर्षणी॒नां याता॒ रथे॑भि॒रध्रि॑गुः ।
विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्येष्ठो॒ यो वृ॑त्र॒हा गृ॒णे ॥१॥
इन्द्रं॒ तं शु॑म्भ पुरुहन्म॒न्नव॑से॒ यस्य॑ द्वि॒ता वि॑ध॒र्तरि॑ ।
हस्ता॑य॒ वज्रः॒ प्रति॑ धायि दर्श॒तो म॒हो दि॒वे न सूर्यः॑ ॥२॥
नकि॒ष्टं कर्म॑णा नश॒द्यश्च॒कार॑ स॒दावृ॑धम् ।
इन्द्रं॒ न य॒ज्ञैर्वि॒श्वगू॑र्त॒मृभ्व॑स॒मधृ॑ष्टं धृ॒ष्ण्वो॑जसम् ॥३॥

70

Yó rájā carshaṇīnám yátā ráthebhir ádhriguḥ | vísvāsām tarutá prítanānām jyéshṭho yó vritrahá griṇé || 1 || índram tám sumbha puruhanmann ávase yásya dvitá vidhartári | hástāya vájraḥ práti dhāyi darsató mahó divé ná sûryaḥ || 2 || nákish ṭám kármaṇā naṣad yáṣ cakára sadávṛidham | índram ná yajñaír viṣvágūrtam ríbhvasam ádhrishṭam dhrishṇvòjasam || 3 ||

Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

70

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3

अषाळ्हमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः ।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामो अनोनवुः ॥४॥
यद्द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥५॥

áshāḷham ugráṃ pṛ́tanāsu sāsahíṃ yásmin mahī́r urujráyaḥ | sáṃ dhenávo jā́yamāne anonavur dyā́vaḥ kshā́mo anonavuḥ || 4 || yád dyā́va indra te ṣatáṃ ṣatám bhū́mīr utá syúḥ | ná tvā vajrin sahásraṃ sū́ryā ánu ná jātám ashṭa ródasī || 5 || 8 ||

॥१०॥ आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥६॥
न सीमदेव आपदिषं दीर्घायो मर्त्यः ।
एतग्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥७॥
तं वो महो महाय्यमिन्द्रं दानाय सक्षणिम् ।
यो गाधेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥८॥
उदू षु णो वसो महे मृशस्व शूर राधसे ।
उदू षु मह्यै मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥९॥
त्वं न इन्द्र ऋतयुस्त्वानिदो नि तृम्पसि ।
मध्ये वसिष्व तुविनृम्णोर्वोर्नि दासं शिश्नथो हथैः ॥१०॥

á paprātha mahinā́ vṛ́shṇyā vṛishan víṣvā ṣavishṭha ṣávasā | asmā́ñ ava maghavan gómati vrajé vájriñ citrā́bhir ūtíbhiḥ || 6 || ná sīm ádeva āpad ísham dīrghāyo mártyaḥ | étagvā cid yá étaṣā yuyójate hárī índro yuyójate || 7 || táṃ vo mahó mahā́yyam índraṃ dānā́ya sakshā́ṇim | yó gādhéshu yá ā́raṇeshu hávyo vā́jeshv ásti hávyaḥ || 8 || úd ū shú ṇo vaso mahé mṛiṣásva ṣūra rā́dhase | úd ū shú mahyaí maghavan maghā́ttaya úd indra ṣrávase mahé || 9 || tváṃ na indra ṛitayús tvānído ní tṛimpasi | mádhye vasishva tuvinṛimṇorvór ní dāsáṃ ṣiṣnatho háthaiḥ || 10 || 9 ||

I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lörd who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10

॥१०॥ अ॒न्यव्र॑तममा॑नुषमय॑ज्वान॒मदे॑वयुम् ।
अव॒ स्वः सखा॑ दुधुवीत॒ पर्व॑तः सु॒घ्नाय॒ दस्युं॒ पर्व॑तः ॥११॥
त्वं न॑ इन्द्रासां॒ हस्ते॑ शविष्ठ दा॒वने॑ ।
धा॒नानां॒ न सं गृ॑भायास्म॒युर्द्विः सं गृ॑भायास्म॒युः ॥१२॥
सखा॑यः॒ क्रतु॑मिच्छत क॒था रा॑धाम श॒रस्य॑ ।
उप॑स्तुतिं भो॒जः सू॒रिर्यो अह्र॑यः ॥१३॥

anyávratam ámānusham áyajvānam ádevayum | áva sváḥ sákhā dudhuvīta párvataḥ sughnáya dásyum párvataḥ || 11 || tváṃ na indrāsāṃ háste savishṭha dāváne | dhānánām ná sáṃ gribhāyasmayúr dvíḥ sáṃ gribhāyasmayúḥ || 12 || sákhāyaḥ krátum ichata kathá rādhāma sarásya | úpastutim bhojáḥ sūrír yó áhrayaḥ || 13 ||

भूरि॑भिः समह॒ ऋषि॑भिर्ब॒र्हिष्म॑द्भिः स्तविष्यसे ।
यदि॒त्थमेक॑मेक॒मिच्छर॑ व॒त्सान्प॑रा॒दद॑ः ॥१४॥
क॒र्ण॒गृह्या॑ म॒घवा॑ शौरदे॒व्यो व॒त्सं न॑स्त्रि॒भ्य आन॑यत् । अ॒जां सू॒रिर्न धात॑वे ॥१५॥

bhúribhiḥ samaha ríshibhir barhíshmadbhi stavishyase | yád itthám ékam-ekam íc chára vatsán parādádaḥ || 14 || karṇagrihyā maghávā sauradevyó vatsáṃ nas tribhyá ánayat | ajáṃ sūrír ná dhátave || 15 || 10 ||

May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature's bounties. 11

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour. 12

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished. 13

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers. 14

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond. 15

(७१) एकसप्ततितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसौ सुदीतिपुरुमीळ्हौ तयोरन्यतरो वा ऋषिः । अग्निर्देवता । (१–९) प्रथमादिनवर्चां गायत्री, (१०–१५) दशम्यादिषण्णाञ्च प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दसी ॥

॥११॥ त्वं नो॑ अग्ने म॒होभि॑: पा॒हि विश्व॑स्या॒ अरा॑तेः । उ॒त द्वि॒षो मर्त्य॑स्य ॥१॥
न॒हि म॒न्युः पौरु॑षेय॒ ईशे॑ हि वः॑ प्रियजात । त्वमिद॑सि॒ क्षपा॑वान् ॥२॥
स नो॒ विश्वे॑भिर्दे॒वेभि॒रूर्जो॑ नपा॒द्भद्र॑शोचे । र॒यिं दे॑हि वि॒श्ववा॑रम् ॥३॥
न तम॑ग्ने॒ अरा॑तयो॒ मर्तं॑ युवन्त रा॒यः । यं त्राय॑से दा॒श्वांस॑म् ॥४॥
यं त्वं वि॑प्र मे॒धसा॑ता॒वग्ने॑ हि॒नोषि॒ धना॑य । स तवो॒ती गोषु॒ गन्ता॑ ॥५॥

71

Tváṃ no agne máhobhiḥ pāhí víṣvasyā árāteḥ | utá dvishó mártyasya || 1 || nahí manyúḥ paúrusheya íṣe hí vaḥ priyajāta | tvám íd asi kshápāvān || 2 || sá no víṣvebhir devébhir úrjo napād bhádraṣoce | rayíṃ dehi viṣvávāram || 3 || na tám agne árātayo mártaṃ yuvanta rāyáḥ | yáṃ trā́yase dāṣvā́ṅsam || 4 || yáṃ tváṃ vipra medhásātāv ágne hinóshi dhánāya | sá távotí góshu gántā || 5 || 11 ||

॥१२॥ त्वं र॒यिं पु॑रु॒वीर॑मग्ने॒ दा॒शुषे॒ मर्ता॑य । प्र णो॑ नय॒ वस्यो॒ अच्छ॑ ॥६॥
उ॒रु॒ष्या णो॒ मा परा॑ दा अघाय॒ते जा॑तवेदः । दु॒रा॒ध्ये॒३ मर्ता॑य ॥७॥
अग्ने॒ माकि॑ष्टे दे॒वस्य॑ रा॒तिमदे॑वो युयोत । त्वमी॑शिषे॒ वसू॑नाम् ॥८॥
स नो॒ वस्व॒ उप॑ मा॒स्यूर्जो॑ नपा॒न्माहि॑नस्य । सखे॑ वसो जरि॒तृभ्य॑: ॥९॥
अच्छा॑ नः शी॒रशो॑चिषं॒ गिरो॑ यन्तु द॒र्श॒तम् ।
अच्छा॑ य॒ज्ञासो॒ नम॑सा पु॒रू॒वसुं॑ पुरु॒प्रश॒स्तमू॒तये॑ ॥१०॥

tváṃ rayím puruvī́ram ágne dāṣúshe mártāya | prá ṇo naya vásyo ácha || 6 || urushyá ṇo mā́ párā dā aghāyaté jātavedaḥ | durādhyè mártāya || 7 || ágne mā́kish ṭe devásya rātím ádevo yuyota | tvam īṣishe vásūnām || 8 || sá no vásva úpa māsy úrjo napān máhinasya | sákhe vaso jaritṛ́bhyaḥ || 9 || áchā naḥ ṣīráṣocishaṃ gíro yantu darṣatám | áchā yajñā́so námasā purūvásum purupraṣastám ūtáye || 10 || 12 ||

71

O adoreble Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise. 10

॥१३॥ अग्निं सूनुं सहसो जातवेदसं दानाय वार्याणाम् ।
द्विता यो भूदमृतो मर्त्येष्वा होता मन्द्रतमो विशि ॥११॥
अग्निं वो देवयज्ययाग्निं प्रयत्यध्वरे ।
अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षैत्राय साधसे ॥१२॥

agním sūnúm sáhaso jātávedasam dānáya váryāṇām | dvitá yó bhūd amríto mártyeshv á hótā mandrátamo viśí || 11 || agním vo devayajyáyāgním prayaty àdhvaré | agním dhīshú prathamám agním árvaty agním kshaítrāya sádhase || 12 ||

अग्निरिषां सख्ये ददातु न ईशे यो वार्याणाम् ।
अग्निं तोके तनये शश्वदीमहे वसुं सन्तं तनूपाम् ॥१३॥
अग्निमीळिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥१४॥
अग्निं द्वेषो योतवै नो गृणीमस्यग्निं शं योश्च दातवे ।
विश्वासु विक्ष्ववितेव हव्यो भुवद्वस्तुर्ऋषूणाम् ॥१५॥

agnír ishám sakhyé dadātu na íśe yó váryāṇām | agním toké tánaye śáśvad īmahe vásum sántam tanūpám || 13 || agním īḷishvávase gáthābhiḥ śīráśocisham | agním rāyé purumīḷha śrutám náro 'gním sudītáye chardíḥ || 14 || agním dvésho yótavaí no griṇīmasy agním śám yóś ca dátave | víśvāsu vikshv àvitéva hávyo bhúvad vástur rishūṇám || 15 || १४ ||

(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Solicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15

(७२) द्विसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य भागायो हर्यत ऋषिः । अग्निर्हवींषि वा देवताः । गायत्री छन्दः ॥

॥१४॥ हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥
नि तिग्ममभ्यंशुं सीदद्धोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥
अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गृभ्णन्ति जिह्वया ससम् ॥३॥
जाम्यतीतपे धनुर्वयोधा अरुहद्वनम् । दृषदं जिह्वयावधीत् ॥४॥
चरन्वत्सो रुशन्निह निदातारं न विन्दते । वेति स्तोतव अम्ब्यम् ॥५॥

72

Havísh kriṇudhvam á gamad adhvaryúr vanate púnaḥ | vidváñ asya praṣásanam || 1 || ní tigmám abhy àñṣúm sídad dhótā manáv ádhi | jushāṇó asya sakhyám || 2 || antár ichanti táṃ jáne rudrám paró manīsháyā | gribhṇánti jihváyā sasám || 3 || jāmy àtītape dhánur vayodhá aruhad vánam | drishádaṃ jihváyávadhīt || 4 || cáran vatsó rúṣann ihá nidātáraṃ ná vindate | véti stótava ambyàm || 5 || 14 ||

॥१५॥ उतो न्वस्य यन्महदश्वावद्योजनं बृहत् । दामा रथस्य ददृशे ॥६॥
दुहन्ति सप्तैकामुप द्वा पञ्च सृजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥
आ दशभिर्विवस्वत इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥
परि त्रिधातुरध्वरं जूर्णिरेति नवीयसी । मध्वा होतारो अञ्जते ॥९॥
सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम् । नीचीनबारमक्षितम् ॥१०॥

utó nv àsya yán mahád áṣvāvad yójanam brihád | dāmá ráthasya dádriṣe || 6 || duhánti saptaíkām úpa dvá páñca srijataḥ | tīrthé síndhor ádhi svaré || 7 || á daṣábhir vivásvata índraḥ kóṣam acucyavīt | khédayā trivrítā diváḥ || 8 || pári tridhátur adhvaráṃ jūrṇír eti návīyasī | mádhvā hótāro añjate || 9 || siñcánti námasāvatám uccácakram párijmānam | nīcínabāram ákshitam || 10 || 15 ||

72

May you present oblations. He has come and let the head priest *(adhvaryu)*, who is well-skilled in devotional works, once again present offerings. 1

The invoker (the *hotṛ*) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests annoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10

॥१६॥ अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवतस्य विसर्जने ॥११॥
गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥१२॥
आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम् । रसा दधीत वृषभम् ॥१३॥
ते जानत स्वमोक्यं१ सं वत्सासो न मातृभिः । मिथो नसन्त जामिभिः ॥१४॥
उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि । इन्द्रे अग्ना नमः स्वः ॥१५॥

abhyáram íd ádrayo níshiktam púshkare mádhu | avatásya visárjane || 11 || gáva úpāvatāvatáṃ mahī́ yajñásya rapsúdā | ubhā́ kárṇā hiraṇyáyā || 12 || ā́ suté siñcata śríyam ródasyor abhiśríyam | rasā́ dadhīta vṛishabhám || 13 || té jānata svám okyàṃ sáṃ vatsā́so ná mātṛíbhiḥ | mithó nasanta jāmíbhiḥ || 14 || úpa srákveshu bápsataḥ kṛiṇvaté dharúṇaṃ diví | índre agnā́ námaḥ svàḥ || 15 || 16 ||

॥१७॥ अधुक्षत्पिप्युषीमिषमूर्जं सप्तपदीमरिः । सूर्यस्य सप्त रश्मिभिः ॥१६॥
सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥
उतो न्वस्य यत्पदं हर्यतस्य निधान्यम् । परि द्यां जिह्वयातनत् ॥१८॥

ádhukshat pipyúshīm ísham ū́rjaṃ saptápadīm aríḥ | sū́ryasya saptá raśmíbhiḥ || 16 || sómasya mitrāvaruṇóditā sū́ra ā́ dade | tád ā́turasya bheshajám || 17 || utó nv àsya yát padáṃ haryatásya nidhānyàm | pári dyā́ṃ jihváyātanat || 18 || 17 ||

The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones-heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids *(mixture* of *Soma* and milk) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations, fills the sky on every side with his tongue-like blaze. 18

(७३) त्रिसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्यात्रेयो गोपवनः सप्तवध्रिर्वा ऋषिः। अश्विनौ देवते। गायत्री छन्दः॥

॥१८॥ उदीराथामृतायते युञ्जाथामश्विना रथम्। अन्ति षद्भूतु वामवः ॥१॥
निमिषश्चिज्जवीयसा रथेना यातमश्विना। अन्ति षद्भूतु वामवः ॥२॥
उप स्तृणीतमत्रये हिमेन घर्ममश्विना। अन्ति षद्भूतु वामवः ॥३॥
कुह स्थः कुह जग्मथुः कुह श्येनेव पेतथुः। अन्ति षद्भूतु वामवः ॥४॥
यदद्य कर्हि कर्हि चिच्छुश्रूयातमिमं हवम्। अन्ति षद्भूतु वामवः ॥५॥

73

Úd īrāthām ṛitayaté yuñjáthām aṣvinā rátham | ánti shád bhūtu vām ávaḥ || 1 || nimíshaṣ cij jávīyasā ráthenā́ yātam aṣvinā | ánti shád — || 2 || úpa stṛiṇītam átraye hiména gharmám aṣvinā | ánti shád — || 3 || kúha sthaḥ kúha jagmathuḥ kúha ṣyenéva petathuḥ | ánti shád — || 4 || yád adyá kárhi kárhi cic chuṣrūyā́tam imáṃ hávam | ánti shád — || 5 || 18 ||

॥१९॥ अश्विना यामहूतमा नेदिष्ठं याम्याप्यम्। अन्ति षद्भूतु वामवः ॥६॥
अवन्तमत्रये गृहं कृणुतं युवमश्विना। अन्ति षद्भूतु वामवः ॥७॥
वरेथे अग्निमातपो वदते वल्ग्वत्रये। अन्ति षद्भूतु वामवः ॥८॥
प्र सप्तवध्रिराशसा धारामग्नेरशायत। अन्ति षद्भूतु वामवः ॥९॥
इहा गतं वृषण्वसू शृणुतं म इमं हवम्। अन्ति षद्भूतु वामवः ॥१०॥

aṣvínā yāmahū́tamā nédishṭhaṃ yāmy ā́pyam | ánti shád — || 6 || ávantam átraye gṛiháṃ kṛiṇutáṃ yuvám aṣvinā | ánti shád — || 7 || várethe agním ātápo vádate valgv átraye | ánti shád — || 8 || prá saptávadhrir āṣásā dhā́rām agnér aṣāyata | ánti shád — || 9 || ihá gatam vṛishaṇvasū ṣṛiṇutám ma imáṃ hávam | ánti shád — || 10 || 19 ||

73

Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone ? Whither have you flown like hawks ? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i. e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10

॥२०॥ किमिदं वां पुराणवज्जरतोरिव शस्यते । अन्ति षद्भूतु वामवः ॥११॥
समानं वां सजात्यं समानो बन्धुरश्विना । अन्ति षद्भूतु वामवः ॥१२॥
यो वां रजांस्यश्विना रथो वियाति रोदसी । अन्ति षद्भूतु वामवः ॥१३॥
आ नो गव्येभिरश्व्यैः सहस्रैरुप गच्छतम् । अन्ति षद्भूतु वामवः ॥१४॥

kím idáṃ vām purāṇaváj járator iva śasyate | ánti shád — || 11 || samānáṃ vāṃ sajātyàṃ samānó bándhur aśvinā | ánti shád — || 12 || yó vāṃ rájāṅsy aśvinā rátho viyáti ródasī | ánti shád — || 13 || á no gavyebhir áśvyaiḥ sahásrair úpa gachatam | ánti shád — || 14 ||

मा नो गव्येभिरश्व्यैः सहस्रेभिरति ख्यतम् । अन्ति षद्भूतु वामवः ॥१५॥
अरुणप्सुरुषा अभूदकर्ज्योतिर्ऋतावरी । अन्ति षद्भूतु वामवः ॥१६॥
अश्विना सु विचाकशद्वृक्षं परशुमाँ इव । अन्ति षद्भूतु वामवः ॥१७॥
पुरं न धृष्णवा रुज कृष्णया बाधितो विशा । अन्ति षद्भूतु वामवः ॥१८॥

má no gávyebhir áśvyaiḥ sahásrebhir áti khyatam | ánti shád — || 15 || aruṇápsur ushá abhūd ákar jyótir ritávarī | ánti shád — || 16 || aśvínā sú vicákaśad vṛikshám paraśumáñ iva | ánti shád — || 17 || púraṃ ná dhṛishṇav á ruja kṛishṇáyā bādhitó viśá | ánti shád || 18 || 20 ||

Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18

(७४) चतुःसप्ततितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयो गोपवन ऋषिः । (१-१२) प्रथमादिद्वादशर्चामग्निः, (१३-१५) त्रयोदश्यादितृचस्य चार्क्षस्य श्रुतर्वणो दानस्तुतिर्देवते । (१-१२) प्रथमादिद्वादशर्चामानुष्टुभः प्रगाथः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुष्टुप्, (२-३, ५-६, ८-९, ११-१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री], (१३-१५) त्रयोदश्यादितृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥ विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥१॥
यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥
पन्यांसं जातवेदसं यो देवतात्युद्यता । हव्यान्यैरयद्दिवि ॥३॥

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Visó-viso vo átithim vājayántaḥ purupriyám | agním vo dúryam váca stushé ṣūshásya mánmabhiḥ || 1 || yám jánāso havíshmanto mitrám ná sarpírāsutim | praṣáṅsanti práṣastibhiḥ || 2 || pányāṅsam jātávedasam yó devátāty údyatā | havyány aírayat diví || 3 ||

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।
यस्य श्रुतर्वा बृहन्नार्क्षो अनीक एधते ॥४॥
अमृतं जातवेदसं तिरस्तमांसि दर्शतम् । घृताहवनमीड्यम् ॥५॥

ágaṇma vṛitrahántamam jyéshṭham agním ā́navam | yásya ṣrutárvā bṛihánn ārkshó ánīka édhate || 4 || amṛítam jātávedasam tirás támāṅsi darṣatám | ghṛitā́havanam ī́ḍyam || 5 || 21 ||

74

O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5

॥२२॥ सबाधो यं जना इमेऽग्निं हव्येभिरीळते । जुह्वानासो यतस्रुचः ॥६॥
इयं ते नव्यसी मतिरग्ने अधाय्यस्मदा ।
मन्द्र सुजात सुक्रतोऽमूर दस्मातिथे ॥७॥
सा ते अग्ने शंतमा चनिष्ठा भवतु प्रिया । तया वर्धस्व सुष्टुतः ॥८॥
सा द्युम्नैर्द्युम्निनी बृहदुपोप श्रवसि श्रवः । दधीत वृत्रतूर्ये ॥९॥
अश्वमिद्गां रथप्रां त्वेषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूर्वथ पन्यंपन्यं च कृष्टयः ॥१०॥

sabádho yáṃ jánā imè 'gníṃ havyébhir íḷate | júhvā-nāso yatásrucaḥ || 6 || iyáṃ te návyasī matír ágne ádhāyy asmád ā́ | mándra sújāta súkrató 'mūra dásmā́tithe || 7 || sā́ te agne ṣáṃtamā cánishṭhā bhavatu priyā́ | táyā vardhasva súshṭutaḥ || 8 || sā́ dyumnaír dyumnínī bṛihád úpopa ṣrávasi ṣrávaḥ | dádhīta vṛitratū́rye || 9 || áṣvam íd gā́ṃ rathaprā́ṃ tveshám índraṃ ná sátpatim | yásya ṣrávāṅsi tū́rvatha pán-yam-panyaṃ ca kṛishṭáyaḥ || 10 || 22 ||

॥२३॥ यं त्वा गोपवनो गिरा चनिष्ठदग्ने अङ्गिरः । स पावक श्रुधी हवम् ॥११॥
यं त्वा जनास ईळते सबाधो वाजसातये । स बोधि वृत्रतूर्ये ॥१२॥
अहं हुवान आर्क्षे श्रुतर्वणि मदच्युति ।
शर्धांसीव स्तुकाविनां मृक्षा शीर्षा चतुर्णाम् ॥१३॥

yáṃ tvā gopávano girā́ cánishṭhad agne aṅgiraḥ | sá pāvaka ṣrudhī hávam || 11 || yáṃ tvā jánāsa íḷate sabádho vā́jasātaye | sá bodhi vṛitratū́rye || 12 || aháṃ huvāná ārkshé ṣrutárvaṇi madacyúti | ṣárdhāṅsīva stukāvínām mṛikshā́ ṣīr-shā́ caturṇā́m || 13 ||

That fire-divine is He, whom these priestly men worship with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful, the well-manifested, the one glorious in deeds, the unbewildered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid with splendours. May it make your glory more glorious in the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse and fills our chariots (with the spoils of battle); and who is the protector of the good, like the Lord of resplendence and by whose might you win over (your enemies) the praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The seer of secret lore has made you the generous giver (of food) by his praise. 11

The worshippers implore you to obtain nourishment. May you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler of the pride of adversaries, I purify with my hands the extremities (i.e. the longings and lingerings) of the four (sense organs—eye, tongue, nose and ear), as men shave the long wool of rams. 13

मां चत्वार आशवः शविष्ठस्य द्रवित्नवः ।
सुरथासो अभि प्रयो वक्षन्वयो न तुग्र्यम् ॥१४॥
सत्यमित्त्वा महेनदि परुष्ण्यव देदिशम् ।
नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥१५॥

mā́m catvā́ra āṣávaḥ ṣáviṣhṭhasya dravitnávaḥ | surátháso abhí práyo vákshan váyo ná túgryam || 14 || satyám ít tvā mahenadi párushṇy áva dediṣam | ném āpo aṣvadā́taraḥ ṣáviṣhṭhād asti mártyaḥ || 15 || 23 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२४॥ युक्ष्वा हि देवहूतमाँ अश्वाँ अग्ने रथीरिव । नि होता पूर्व्यः सदः ॥१॥
उत नो देव देवाँ अच्छा वोचो विदुष्टरः । श्रद्विश्वा वार्या कृधि ॥२॥
त्वं ह यद्यविष्ठ्य सहसः सूनवाहुत । ऋतावा यज्ञियो भुवः ॥३॥
अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः । मूर्धा कवी रयीणाम् ॥४॥
तं नेमिमृभवो यथा नमस्व सहूतिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

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Yukshvā́ hí devahū́tamām̐ áṣvām̐ agne rathī́r iva | ní hótā pūrvyáḥ sadaḥ || 1 || utá no deva devā́m̐ áchā voco vidúshṭaraḥ | ṣrád víṣvā vā́ryā kṛidhi || 2 || tvám ha yád yaviṣhṭhya sáhasaḥ sūnav āhuta | ṛitā́vā yajñíyo bhúvaḥ || 3 || ayám agníḥ sahasríṇo vā́jasya ṣatínas pátiḥ | mūrdhā́ kaví rayīṇā́m || 4 || tám nemím ṛibhávo yathā́ namasva sáhūtibhiḥ | nédīyo yajñám aṅgiraḥ || 5 || 24 ||

Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth : there is no mortal who gives energy more liberally than this most mighty power. 15

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O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5

॥२५॥ तस्मै नूनमभिद्यवे वाचा विरूप नित्यया । वृष्णे चोदस्व सुष्टुतिम् ॥६॥
कमु ष्विदस्य सेनयाग्नेरपाकचक्षसः । पणिं गोषु स्तरामहे ॥७॥
मा नो देवानां विशः प्रस्नातीरिवोस्राः । कृशं न हासुरघ्न्याः ॥८॥
मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः । ऊर्मिर्न नावमा वधीत् ॥९॥
नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१०॥

tásmai nūnám abhídyave vācā́ virūpa nítyayā | vṛ́shṇe codasva sushṭutím || 6 || kám u shvid asya sénayāgnér ápākacakshasaḥ | paṇím góshu starāmahe || 7 || mā́ no devā́nāṃ víśaḥ prasnātī́r ivosrā́ḥ | kṛiśáṃ ná hāsur ághnyāḥ || 8 || mā́ naḥ samasya dūḍhyàḥ páridveshaso aṅhatíḥ | ūrmír ná nā́vam ā́ vadhīt || 9 || námas te agna ójase gṛiṇánti deva kṛishṭáyaḥ | ámair amítram ardaya || 10 || 25 ||

॥२६॥ कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम् । उरुकृदुरु णस्कृधि ॥११॥
मा नो अस्मिन्महाधने परा वर्ग्भारभृद्यथा । संवर्गं सं रयिं जय ॥१२॥
अन्यमस्मद्भिया इयमग्ने सिषक्तु दुच्छुना । वर्धा नो अमवच्छवः ॥१३॥
यस्याजुषन्नमस्विनः शमीमदुर्मखस्य वा । तं घेदग्निर्वृधावति ॥१४॥
परस्या अधि संवतोऽवराँ अभ्या तर । यत्राहमस्मि ताँ अव ॥१५॥

kuvít sú no gávishṭayé 'gne saṃvéshisho rayím | úrukṛid urú ṇas kṛidhi || 11 || mā́ no asmín mahādhané párā varg bhārabhṛíd yathā | saṃvárgaṃ sáṃ rayíṃ jaya || 12 || anyám asmád bhiyā́ iyám ágne síshaktu duchúnā | várdhā no ámavac chávaḥ || 13 || yásyā́jushan namasvínaḥ śámīm ádurmakhasya vā | táṃ ghéd agnír vṛidhā́vati || 14 || párasyā ádhi saṃvátó 'varāñ abhy ā́ tara | yatrāhám ásmi tā́ñ ava || 15 ||

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn. 6

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ? 7

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful. 8

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship. 9

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength. 10

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live. 11

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us. 12

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life. 13

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts. 14

Deliver us wholly from the hostile men and shield those, among whom I stand. 15

विद्मा हि ते पुरा वयमग्ने पितुर्यथावसः । अधा ते सुम्नमीमहे ॥१६॥

vidmá hí te purá vayám ágne pitúr yáthávasah |
ádhā te sumnám īmahe || 16 || 26 ||

(७६) षट्सप्ततितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२७॥ इमं नु मायिनं हुव इन्द्रमीशानमोजसा । मरुत्वन्तं न वृञ्जसे ॥१॥
अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनच्छिरः । वज्रेण शतपर्वणा ॥२॥
वावृधानो मरुत्सखेन्द्रो वि वृत्रमैरयत् । सृजन्त्समुद्रिया अपः ॥३॥
अयं ह येन वा इदं स्वर्मरुत्वता जितम् । इन्द्रेण सोमपीतये ॥४॥
मरुत्वन्तमृजीषिणमोजस्वन्तं विरप्शिनम् । इन्द्रं गीर्भिर्हवामहे ॥५॥

76

Imáṃ nú māyínaṃ huva índram ī́śānam ójasā | marútvantaṃ na vṛiñjáse || 1 || ayám índro marútsakhā ví vṛitrásyābhinac chírah | vájreṇa satáparvaṇā || 2 || vāvṛidhānó marútsakhéndro ví vṛitrám airayat | sṛiján samudríyā apáh || 3 || ayáṃ ha yéna vá idáṃ svàr marutvatā jitám | índreṇa sómapītaye || 4 || marútvantam ṛijīshíṇam ójasvantaṃ virapśínam | índraṃ gīrbhír havāmahe || 5 ||

O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

76

For the destruction of my adversities, I invoke now; the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous accepter of the sacred residue of the oblation. 5

इन्द्रं प्रत्नेन मन्मना मरुत्वन्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

índram pratnéna mánmanā marútvantaṃ havāmahe | asyá sómasya pītáye || 6 || 27 ||

॥२८॥ मरुत्वाँ इन्द्र मीढ्वः पिबा सोमं शतक्रतो । अस्मिन्यज्ञे पुरुष्टुत ॥७॥
तुभ्येदिन्द्र मरुत्वते सुताः सोमासो अद्रिवः । हृदा हूयन्त उक्थिनः ॥८॥
पिबेदिन्द्र मरुत्सखा सुतं सोमं दिविष्टिषु । वज्रं शिशान ओजसा ॥९॥

márutvāñ indra mīḍhvaḥ píba sómaṃ ṣatakrato | asmín yajñé purushṭuta || 7 || túbhyéd indra marútvate sutā́ḥ sómāso adrivaḥ | hridá huyanta ukthínaḥ || 8 || píbéd indra marútsakhā sutáṃ sómaṃ dívishṭishu | vájraṃ ṣíṣāna ójasā || 9 ||

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम् ॥१०॥
अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् । इन्द्र यद्दस्युहाभवः ॥११॥
वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम् । इन्द्रात्परि तन्वं ममे ॥१२॥

uttíshṭhann ójasā sahá pītví ṣípre avepayaḥ | sómam indra camū́ sutám || 10 || ánu tvā ródasī ubhé krákshamāṇam akṛipetām | índra yád dasyuhā́bhavaḥ || 11 || vā́cam ashṭā́padīm aháṃ návasraktim ṛitaspṛíṣam | índrāt pári tanvàm mame || 12 || 28 ||

With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy on your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12

(७७) सप्तसप्ततितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०-११) दशम्येकादश्योश्च प्रगाथः (दशम्या बृहती, एकादश्याः सतोबृहती) छन्दसी ॥

॥२९.१॥ जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् । क उग्राः के ह शृण्विरे ॥१॥
आदीं शवस्यब्रवीदौर्णवाभमहीशुवम् । ते पुत्र सन्तु निष्टुरः ॥२॥
समित्तान्वृत्रहाखिदत्खे अराँ इव खेदया । प्रवृद्धो दस्युहाभवत् ॥३॥
एकया प्रतिधापिबत्साकं सरांसि त्रिंशतम् । इन्द्रः सोमस्य काणुका ॥४॥
अभि गन्धर्वमतृणदबुध्नेषु रजःस्वा । इन्द्रो ब्रह्मभ्य इद्वृधे ॥५॥

77

Jajñanó nú ṣatákratur ví pṛichad íti mātáram | ká ugráḥ ké ha ṣṛiṇvire || 1 || ád īṃ ṣavasy àbravīd aurṇavābhám ahīṣúvam | té putra santu nishṭúraḥ || 2 || sám ít tán vṛitra-hákhidat khé arāñ iva khédayā | právṛiddho dasyuhábhavat || 3 || ékayā pratidhápibat sākáṃ sárāñsi triṅṣátam | índraḥ sómasya kāṇuká || 4 || abhí gandharvám atṛiṇad abudh-néshu rájassv á | índro brahmábhya íd vṛidhé || 5 || २९ ||

॥३०॥ निराविध्यद्गिरिभ्य आ धारयत्पक्वमोदनम् । इन्द्रो बुन्दं स्वाततम् ॥६॥
शतब्रध्न इषुस्तव सहस्रपर्ण एक इत् । यमिन्द्र चकृषे युजम् ॥७॥
तेन स्तोतृभ्य आ भर नृभ्यो नारिभ्यो अत्तवे । सद्यो जात ऋभुष्ठिर ॥८॥

nír āvidhyad giríbhya á dhārayat pakvám odanám | ín-dro bundáṃ svātatam || 6 || ṣatábradhna íshus táva sahásra-parṇa éka ít | yám indra cakṛishé yújam || 7 || téna stotṛí-bhya á bhara nṛíbhyo náribhyo áttave | sadyó jātá ṛibhu-shṭhira || 8 ||

77

As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother : who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then. the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers'—to our men and women. 8

एता च्यौत्नानि ते कृता वर्षिष्ठानि परीणसा । हृदा वीड्वधारयः ॥९॥
विश्वेत्ता विष्णुराभरदुरुक्रमस्त्वेषितः ।
शतं महिषान्क्षीरपाकमोदनं वराहमिन्द्र एमुषम् ॥१०॥
तुविक्षं ते सुकृतं सूमयं धनुः साधुर्बुन्दो हिरण्ययः ।
उभा ते बाहू रण्या सुसंस्कृत ऋदूपे चिदृदूवृधा ॥११॥

etā́ cyautnā́ni te kritā́ várshishthāni párīṇasā | hridā́ vidv ádhārayaḥ || 9 || víṣvét tā́ víshṇur ā́bharad urukramás tvéshitaḥ | ṣatám mahishā́n kshīrapākám odanám varāhám índra emushám || 10 || tuvikshám te súkritam sūmáyam dhánuḥ sādhúr bundó hiraṇyáyaḥ | ubhā́ te bāhū́ ráṇyā súsaṃskrita ridūpé cid ridūvṛ́dhā || 11 || ३० ||

(७८) अष्टसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०) दशम्याश्च बृहती छन्दसी ॥

॥३१॥ पुरोळाशं नो अन्धस इन्द्र सहस्रमा भर । शता च शूर गोनाम् ॥१॥
आ नो भर व्यञ्जनं गामश्वमभ्यञ्जनम् । सचा मना हिरण्यया ॥२॥
उत नः कर्णशोभना पुरूणि धृष्णवा भर । त्वं हि शृण्विषे वसो ॥३॥
नकीं वृधीक इन्द्र ते न सुषा न सुदा उत । नान्यस्त्वच्छूर वाघतः ॥४॥
नकीमिन्द्रो निकर्तवे न शक्रः परिशक्तवे । विश्वं शृणोति पश्यति ॥५॥

78

Purolā́ṣam no ándhasa índra sahásram ā́ bhara | ṣatā́ ca ṣūra gónām || 1 || ā́ no bhara vyáñjanam gā́m áṣvam abhyáñjanam | sácā manā́ hiraṇyáyā || 2 || utá naḥ karṇaṣóbhanā purū́ṇi dhrishṇav ā́ bhara | tvám hí sriṇvishé vaso || 3 || nákīm vridhīkā́ indra te ná sushā́-ná sudā́ utá | nā́nyás tvác chūra vāghátaḥ || 4 || nákim índro níkartave ná ṣakráḥ páriṣaktave | víṣvam sriṇoti páṣyati || 5 || ३१ ||

These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

78

O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all, He sees all./5

॥३२॥ स मन्युं मर्त्यानामदब्धो नि चिकीषते । पुरा निदश्चिकीषते ॥६॥
क्रत्वा इत्पूर्णमुदरं तुरस्यास्ति विधतः । वृत्रघ्नः सोमपाव्नः ॥७॥
त्वे वसूनि संगता विश्वा च सोम सौभगा । सुदात्वपरिह्वृता ॥८॥
त्वामिद्यवयुर्मम कामो गव्युर्हिरण्ययुः । त्वामश्वयुरेषते ॥९॥
तवेदिन्द्राहमाशसा हस्ते दात्रं चना ददे ।
दिनस्य वा मघवन्त्संभृतस्य वा पूर्धि यवस्य काशिना ॥१०॥

sá manyúm mártyānām ádabdho ní cikīshate | purā́ nidáṣ cikīshate || 6 || krátva ít pūrṇám udáraṃ turásyāsti vidhatáḥ | vṛitraghnáḥ somapā́vnaḥ || 7 || tvé vásūni sáṃgatā víṣvā ca soma saúbhagā | sudā́tv áparihvṛitā || 8 || tvā́m íd yavayúr máma kā́mo gavyúr hiraṇyayúḥ | tvā́m aṣvayúr éshate || 9 || tavéd indrāhám āṣásā háste dā́traṃ canā́ dade | dinásya vā maghavan sámbhṛitasya vā pūrdhí yávasya kāṣínā || 10 || 32 ||

(७९) एकोनाशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य भार्गवः कृत्नुर्ऋषिः । सोमो देवता । (१–८) प्रथमाद्यष्टर्चां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥३३॥ अयं कृत्नुरगृभीतो विश्वजिदुद्भिदित्सोमः । ऋषिर्विप्रः काव्येन ॥१॥
अभ्यूर्णोति यन्नग्नं भिषक्ति विश्वं यत्तुरम् । प्रेमन्धः ख्यन्निः श्रोणो भूत् ॥२॥

79

Ayáṃ kṛitnúr ágṛibhīto viṣvajíd udbhíd ít sómaḥ | ṛíshir vípraḥ kā́vyena || 1 || abhy ū̀rṇoti yán nagnám bhishákti víṣvaṃ yát turám | prém andháḥ khyan níḥ ṣroṇó bhūt || 2 ||

Unharmed by anyone, He brings low the wrath of mortals and can never be deceived; ere anyone reproches him, he humbles him down. 6

The heart of the lover of spiritual joy is always full by the praises of the devotee. He is the slayer of the all-shrouding darkness. 7

O cherisher of noble deeds, all the riches are combined in you and precious things and all unblemished gifts are easy for you to bestow. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up. 10

79

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

त्वं सोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः । उरु यन्तासि वरूथम् ॥३॥
त्वं चित्ती तव दक्षैर्दिव आ पृथिव्या ऋजीषिन् । यावीरघस्य चिद्द्वेषः ॥४॥
अर्थिनो यन्ति चेदर्थं गच्छानिद्ददुषो रातिम् । ववृज्युस्तृष्यतः कामम् ॥५॥

tvám soma tanūkṛídbhyo dvéshobhyo 'nyákṛitebhyaḥ | urú yantási várūtham || 3 || tvám cittí táva dákshair divá á pṛithivyá ṛijīshin | yávīr aghásya cid dvéshaḥ || 4 || arthíno yánti céd ártham gáchān íd dadúsho rātím | vavṛijyús tṛíshyataḥ kámam || 5 || ३४ ||

॥३५॥ विदद्यत्पूर्व्यं नष्टमुदीमृतायुमीरयत् । प्रेमायुस्तारीदतीर्णम् ॥६॥
सुशेवो नो मृळयाकुरदृप्तक्रतुरवातः । भवा नः सोम शं हृदे ॥७॥
मा नः सोम सं वीविजो मा वि बीभिषथा राजन् ।
मा नो हार्दि त्विषा वधीः ॥८॥
अव यत्स्वे सधस्थे देवानां दुर्मतीरीक्षे ।
राजन्नप द्विषः सेध मीढ्वो अप स्रिधः सेध ॥९॥

vidád yát pūrvyáṃ nashṭám úd īm ṛitāyúm īrayat | prém áyus tārīd átīrṇam || 6 || suśévo no mṛiḷayákur ádṛiptakratur avātáḥ | bhávā naḥ soma śáṃ hṛidé || 7 || má naḥ soma sáṃ vīvijo má vi bībhishathā rājan | má no hárdi tvishá vadhīḥ || 8 || áva yát své sadhásthe devánāṃ durmatír íkshe | rájann ápa dvíshaḥ sedha mídhvo ápa srídhaḥ sedha || 9 || ३५ ||

O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, driveaw ay the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer of blessings, drive away those who wish to harm us. 9

(८०) अशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य नौधस एकद्यूर्ऋषिः । (१-९) प्रथमादिनवर्चामिन्द्रः, (१०) दशम्याश्च देवा देवताः । (१-९) प्रथमादिनवर्चां गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥३५॥ नह्य१न्यं बळाकरं मर्डितारं शतक्रतो । त्वं न इन्द्र मृळय ॥१॥
यो नः शश्वत्पुराविथामृध्रो वाजसातये । स त्वं न इन्द्र मृळय ॥२॥
किमङ्ग रध्रचोदनः सुन्वानस्यावितेदसि । कुवित्स्विन्द्र णः शकः ॥३॥
इन्द्र प्र णो रथमव पश्चाच्चित्सन्तमद्रिवः । पुरस्तादेनं मे कृधि ॥४॥
हन्तो नु किमाससे प्रथमं नो रथं कृधि । उपमं वाजयु श्रवः ॥५॥

80

Nahy ànyám balákaram marditáram satakrato | tvám na indra mṛiḷaya ‖ 1 ‖ yó naḥ sásvat purávithámṛidhro vájasataye | sá tvám na indra mṛiḷaya ‖ 2 ‖ kím aṅgá radhra-códanaḥ sunvānásyavitéd asi | kuvít sv indra ṇaḥ śákaḥ ‖ 3 ‖ índra prá ṇo rátham ava paścác cit sántam adrivaḥ | purástād enam me kṛidhi ‖ 4 ‖ hánto nú kím āsase prathamám no rátham kṛidhi | upamam vajayú śrávaḥ ‖ 5 ‖ 35 ‖

॥३६॥ अवा नो वाजयुं रथं सुकरं ते किमित्परि । अस्मान्त्सु जिग्युषस्कृधि ॥६॥
इन्द्र दृह्यस्व पूरसि भद्रा त एति निष्कृतम् । इयं धीरृत्वियावती ॥७॥
मा सीमवद्य आ भागुर्वी काष्ठा हितं धनम् । अपावृक्ता अरत्नयः ॥८॥
तुरीयं नाम यज्ञियं यदा करस्तदुश्मसि । आदित्पतिर्न ओहसे ॥९॥

ávā no vājayúm rátham sakaram te kím it pári | asmán sú jigyúshas kṛidhi ‖ 6 ‖ índra dṛíhyasva púr asi bhadrá ta eti nishkṛitám | iyám dhír ṛitvíyavatī ‖ 7 ‖ má sīm avadya á bhāg urví káshṭhā hitám dhánam | apávṛiktā aratnáyaḥ ‖ 8 ‖ turíyam náma yajñíyam yadá káras tád uśmasi | ád ít pátir na ohase ‖ 9 ‖

80

Truly, O resplendent Lord, performer of hundreds of selfless tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

May you assume your fourth sacrificial name, the *sacrificial* (the *yajniya* or *somayaji*); we long for it; surely then you would be leading us as our protector. 9

अर्वीवृधद्वो अमृता अमन्दीदेकद्यूर्देवा उत याश्च देवीः ।
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१०॥

ávīvṛidhad vo amṛitā ámandīd eka-dyúr deva utá yaś ca devīḥ | tásma u rádhaḥ kṛiṇuta pra-śastám prātár makshú dhiyávasur jagamyāt || 10 || 36 ||

(८१) एकाशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३७॥ आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय । महाहस्ती दक्षिणेन ॥१॥
विद्मा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोभिः ॥२॥
नहि त्वा शूर देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥
एतो न्विन्द्रं स्तवामेशानं वस्वः स्वराजम् । न राधसा मर्धिषन्नः ॥४॥
प्र स्तोषदुप गासिषच्छ्रवत्साम गीयमानम् । अभि राधसा जुगुरत् ॥५॥

81

Ā́ tú na indra kshumántaṃ citráṃ grabháṃ sáṃ gṛibhāya | mahāhastī́ dákshiṇena || 1 || vidmá hí tvā tuvikūrmíṃ tuvídeshṇaṃ tuvímagham | tuvimātrám ávobhiḥ || 2 || nahí tvā śūra devā́ ná mártāso dítsantam | bhīmáṃ ná gā́ṃ vāráyante || 3 || éto nv índraṃ stávāméśānaṃ vásvaḥ svarā́jam | ná rā́dhasā mardhishan naḥ || 4 || prá stoshad úpa gāsishac chrávat sā́ma gīyámānam | abhí rā́dhasā jugurat || 5 || 37 ||

O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

81

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can refrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5

॥३८॥ आ नो भर दक्षिणेनाभि सव्येन प्र मृश। इन्द्र मा नो वसोर्निर्भाक् ॥६॥
उप क्रमस्वा भर धृषता धृष्णो जनानाम्। अदाशूष्टरस्य वेदः ॥७॥
इन्द्र य उ नु ते अस्ति वाजो विप्रेभिः सनित्वः। अस्माभिः सु तं सनुहि ॥८॥
सद्योजुवस्ते वाजा अस्मभ्यं विश्वश्चन्द्राः। वशैश्च मक्षू जरन्ते ॥९॥

á no bhara dákshiṇenābhí savyéna prá mṛiṣa | índra má no vásor nír bhāk || 6 || úpa kramasvá bhara dhṛishatá dhṛishṇo jánānām | ádāṣūshṭarasya védaḥ || 7 || índra yá u nú te ásti vájo víprebhiḥ sánitvaḥ | asmábhiḥ sú tám sanuhi || 8 || sadyojúvas te vájā asmábhyam viṣváṣcandrāḥ | váṣaiṣ ca makshú jarante || 9 || 38 ||

(८२) द्व्यशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

॥१॥ आ प्र द्रव परावतोऽर्वावतश्च वृत्रहन्। मध्वः प्रति प्रभर्मणि ॥१॥
तीव्राः सोमास आ गहि सुतासो मादयिष्णवः। पिबा दधृग्यथोचिषे ॥२॥
इषा मन्दस्वादु तेऽरं वराय मन्यवे। भुवत्त इन्द्र शं हृदे ॥३॥
आ त्वशत्रवा गहि न्युक्थानि च हूयसे। उपमे रोचने दिवः ॥४॥

83

A prá drava parāváto 'rvāvátaș ca vṛitrahan | mádhvaḥ práti prábharmaṇi || 1 || tīvráḥ sómāsa á gahi sutáso mādayishṇávaḥ | píbā dadhṛig yáthocishé || 2 || ishá mandasvád u té 'raṃ várāya manyáve | bhúvat ta indra ṣáṃ hṛidé || 3 || á tv àṣatrav á gahi ny ùkthāni ca hūyase | upamé rocané diváḥ || 4 ||

O resplendent Lord, bring us gifts with your right hand, and with your left bestow them on us; let us not miss our share of wealth. 6

Come hither, O bold one and bring us boldly the wealth of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which is yours and which is to be obtained by the wise worshippers. 8

May your early-procurable riches, pleasing to all, come to us; the aspirants spontaneously offer their praises. 9

82

Hasten, O repeller of shrouding darkness, from afar or from high, for the acceptance of the exhilarating elixir of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional love is expressed; drink it as you love to accept it unhesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthening food – let it satisfy your wish and appease your foe-restraining anger; may it be enjoyable to your heart's content. 3

May you who has no enemy, come to us hither; we call you down here to the hymns of praise in heaven's sublimest realm of light. 4

तुभ्यायमद्रिभिः सुतो गोभिः श्रीतो मदाय कम् । प्र सोम इन्द्र हूयते ॥५॥

túbhyayám ádribhiḥ sutó góbhiḥ srītó mádāya kám | prá sóma indra hūyate || 5 || 1 ||

॥२॥ इन्द्र श्रुधि सु मे हवमस्मे सुतस्य गोमतः । वि पीतिं तृप्तिमश्नुहि ॥६॥
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥७॥
यो अप्सु चन्द्रमा इव सोमश्चमूषु ददृशे । पिबेदस्य त्वमीशिषे ॥८॥
यं ते श्येनः पदाभरत्तिरो रजांस्यस्पृतम् । पिबेदस्य त्वमीशिषे ॥९॥

índra ṣrudhí sú me hávam asmé sutásya gómataḥ | ví pītíṃ triptím aṣnuhi || 6 || yá indra camaséshv á sómaṣ camúshu te sutáḥ | píbéd asya tvám īṣishe || 7 || yó apsú candrámā iva sómaṣ camúshu dádriṣe | píbéd asya tvám īṣishe || 8 || yáṃ te ṣyenáḥ padábharat tiró rájāṅsy ásprịtam | píbéd asya tvám īṣishe || 9 || 2 ||

(८३) त्र्यशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥३॥ देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमूतये ॥१॥

83

Devānām id ávo mahát tád á vriṇimahe vayám | vríshṇām asmábhyam ūtáye || 1 ||

O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this elixir of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the *Gayatri* metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

83

For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings. 1

ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा । वृधासश्च प्रचेतसः ॥२॥
अति नो विष्पिता पुरु नौभिरपो न पर्षथ । यूयमृतस्य रथ्यः ॥३॥
वामं नो अस्त्वर्यमन्वामं वरुण शंस्यम् । वामं ह्यावृणीमहे ॥४॥
वामस्य हि प्रचेतस ईशानासो रिशादसः । नेमादित्या अघस्य यत् ॥५॥

té naḥ santu yújaḥ sádā váruṇo mitró aryamā́ | vṛdhásaṣ ca prácetasaḥ || 2 || áti no vishpitā́ purú naubhír apó ná parshatha | yūyám ṛitásya rathyaḥ || 3 || vāmám no astv aryaman vāmám varuṇa ṣáṅsyam | vāmáṃ hy ā̆vṛiṇīmahe || 4 || vāmásya hí pracetasa íṣānāṣo riṣādasaḥ | ném ādityā aghásya yát || 5 || ३ ||

॥४॥ वयमिद्वः सुदानवः क्षियन्तो यान्तो अध्वन्ना । देवा वृधाय हूमहे ॥६॥
अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥७॥
प्र भ्रातृत्वं सुदानवोऽध द्विता समान्या । मातुर्गर्भे भरामहे ॥८॥
यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः । अधा चिद्व उत ब्रुवे ॥९॥

vayám íd vaḥ sudānavaḥ kshiyánto yánto ádhvann ā́ | dévā vṛidháya hūmahe || 6 || ádhi na indraishāṃ víshṇo sajātyā́nām | itá máruto áṣvinā || 7 || prá bhrātṛitváṃ sudānavó 'dha dvitā́ samānyā́ | mātúr gárbhe bharāmahe || 8 || yūyáṃ hí shṭhā́ sudānava índrajyeshṭhā abhídyavaḥ | ádhā cid va utá bruve || 9 || ४ ||

May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother's womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9

(८४) चतुरशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥५॥ प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥
कविमिव प्रचेतसं यं देवासो अध द्विता । नि मर्त्येष्वादधुः ॥२॥
त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥३॥
कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥४॥
दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥५॥

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Préshṭhaṃ vo átithiṃ stushé mitrám iva priyám | agníṃ rátham ná védyam || 1 || kavím iva prácetasaṃ yáṃ deváso ádha dvitá | ní mártyeshv ādadhúḥ || 2 || tváṃ yavishṭha dāṣúsho nṝ́ñḥ pāhi ṣriṇudhí gíraḥ | rákshā tokám utá tmánā || 3 || káyā te agne aṅgira ū́rjo napād úpastutim | várāya deva manyáve || 4 || dáṣema kásya mánasā yajñásya sahaso yaho | kád u voca idáṃ námaḥ || 5 || 5 ||

॥६॥ अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः । वाजद्रविणसो गिरः ॥६॥
कस्य नूनं परीणसो धियो जिन्वसि दंपते । गोषाता यस्य ते गिरः ॥७॥
तं मर्जयन्त सुक्रतुं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनम् ॥८॥
क्षेति क्षेमेभिः साधुभिर्नकिर्यं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

ádhā tváṃ hí nas káro víṣvā asmábhyaṃ sukshitī́ḥ | vājadraviṇaso gíraḥ || 6 || kásya nūnám párīṇaso dhíyo jinvasi dampate | góshātā yásya te gíraḥ || 7 || tám marjayanta sukrátum puroyā́vānam ājíshu | svéshu ksháyeshu vājínam || 8 || kshéti kshémebhiḥ sādhúbhir nákir yáṃ ghnánti hánti yáḥ | ágne suvī́ra edhate || 9 || 6 ||

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I adore fire-divine dear as a guest and loving as a friend who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son of energy, with what hymns shall I adore you, praise you, for your venerable pride? 4

O child of strength, tell me with what offering of the worshipper shall we present to you with devoted mind and what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings and songs delight you the most and whose prayers inspire you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is renowned for glorious deeds, who is mighty and champion in the battles of life. 8

He dwells at home with all efficient protections, whom none can harm but who himself can punish anyone. He becomes strong and prosperous with heroic children. 9

(८५) पञ्चाशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥७॥ आ मे हवं नासत्याश्विना गच्छतं युवम् । मध्वः सोमस्य पीतये ॥१॥
इमं मे स्तोममश्विनेमं मे शृणुतं हवम् । मध्वः सोमस्य पीतये ॥२॥
अयं वां कृष्णो अश्विना हवते वाजिनीवसू । मध्वः सोमस्य पीतये ॥३॥
शृणुतं जरितुर्हवं कृष्णस्य स्तुवतो नरा । मध्वः सोमस्य पीतये ॥४॥
छर्दिर्यन्तमदाभ्यं विप्राय स्तुवते नरा । मध्वः सोमस्य पीतये ॥५॥

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Ā me hávam nāsatyāsvinā gáchatam yuvám | mádhvaḥ sómasya pītáye ‖ 1 ‖ imám me stómam asvinemám me sriṇutam hávam | mádhvaḥ sómasya pītáye ‖ 2 ‖ ayám vām kṛishṇo asvinā hávate vājinīvasū | mádhvaḥ sómasya pītáye ‖ 3 ‖ sriṇutám jaritúr hávam kṛíshṇasya stuvató narā | mádhvaḥ sómasya pītáye ‖ 4 ‖ chardír yantam ádābhyam víprāya stuvaté narā | mádhvaḥ sómasya pītáye ‖ 5 ‖ 7 ‖

॥८॥ गच्छतं दाशुषो गृहमित्था स्तुवतो अश्विना । मध्वः सोमस्य पीतये ॥६॥
युञ्जाथां रासभं रथे वीड्वङ्गे वृषण्वसू । मध्वः सोमस्य पीतये ॥७॥
त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना । मध्वः सोमस्य पीतये ॥८॥
नू मे गिरो नासत्याश्विना प्रावतं युवम् । मध्वः सोमस्य पीतये ॥९॥

gáchatam dāsúsho gṛihám itthā́ stuvató asvinā | mádhvaḥ sómasya pītáye ‖ 6 ‖ yuñjā́thām rā́sabham ráthe vīḍvàṅge vṛishaṇvasū | mádhvaḥ sómasya pītáye ‖ 7 ‖ trivandhuréṇa trivṛítā ráthenā́ yātam asvinā | mádhvaḥ sómasya pītáye ‖ 8 ‖ nū́ me gíro nāsatyāsvinā prā́vatam yuvám | mádhvaḥ sómasya pītáye ‖ 9 ‖ 8 ‖

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O ever-true twin-divines, may you come to my invocation, —that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,—that you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines, lords of ample wealth,—that you drink the elixir of devotional love. 3

O leaders of all, may you hear the invocation of the charming devotee, the hymner, who is praying,—that you drink the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who thus praises you—that you drink the elixir of devotional love. 6

May you harness the mule to your firmly-jointed chariot which draws you,—that you drink the elixir of devotional love. 7

Come here, O twin-divines, with your three seated triangular chariot,—that you drink the elixir of devotional love. 8

O ever-true twin-divines, may you hasten quickly to listen to my praises,—that you drink the elixir of devotional love. 9

(८६) षडशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कृष्णः कार्ष्णिर्विश्वको वा ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

॥१॥ उभा हि दस्रा भिषजा मयोभुवोभा दक्षस्य वचसो बभूवथुः ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥१॥
कथा नूनं वां विमना उप स्तवद्युवं धियं ददथुर्वस्यइष्टये ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥२॥
युवं हि ष्मा पुरुभुजेममेधतुं विष्णाप्वे ददथुर्वस्यइष्टये ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या मुमोचतम् ॥३॥

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Ubhá hí dasrá bhishájā mayobhúvobhá dákshasya vácaso babhūváthuḥ | tá vāṃ víṣvako havate tanūkṛithé má no ví yaushṭaṃ sakhyá mumócatam || 1 || kathá nūnáṃ vāṃ vímanā úpa stavad yuváṃ dhíyaṃ dadathur vásyaïshtaye | tá vāṃ víṣvako — || 2 || yuváṃ hí shmā purubhujemám edhatúṃ vishṇāpvè dadáthur vásyaïshṭaye | tá vāṃ víṣvako — || 3 ||

उत त्यं वीरं धनसामृजीषिणं दूरे चित्सन्तमवसे हवामहे ।
यस्य स्वादिष्ठा सुमतिः पितुर्यथा मा नो वि यौष्टं सख्या मुमोचतम् ॥४॥
ऋतेन देवः सविता शमायत ऋतस्य शृङ्गमुर्विया वि पप्रथे ।
ऋतं सासाह महि चित्पृतन्यतो मा नो वि यौष्टं सख्या मुमोचतम् ॥५॥

utá tyáṃ vīráṃ dhanasám ṛijīshíṇam dūré cit sántam ávase havāmahe | yásya svádishṭhā sumatíḥ pitúr yathā má no ví yaushṭaṃ sakhyá mumócatam || 4 || ṛiténa deváḥ savitá ṣamāyata ṛitásya ṣṛíñgam urviyá ví paprathe | ṛitáṃ sāsāha máhi cit pṛitanyató má no ví yaushṭaṃ sakhyá mumócatam || 5 || १ ||

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Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not severe our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not severe our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not severe our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most sweet. May you not severe our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not severe our friendships, please come and set me free. 5

(८७) सप्ताशीतितमं सूक्तम्

(१-६) षड्डचस्यास्य सूक्तस्य वासिष्ठो द्युम्नीक आङ्गिरसः प्रियमेधो वाङ्गिरसः कृष्णो वा ऋषिः । अश्विनौ देवते । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१०॥

द्युम्नी वां स्तोमो अश्विना क्रिविर्न सेक आ गतम् ।
मध्वः सुतस्य स दिवि प्रियो नरा पातं गौराविवेरिणे ॥१॥
पिबतं घर्मं मधुमन्तमश्विना बर्हिः सीदतं नरा ।
ता मन्दसाना मनुषो दुरोण आ नि पातं वेदसा वयः ॥२॥
आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
ता वर्तिर्यातमुप वृक्तबर्हिषो जुष्टं यज्ञं दिविष्टिषु ॥३॥

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Dyumní vāṃ stómo aṣvinā krívir ná séka ā́ gatam | mádhvaḥ sutásya sá diví priyó narā pātáṃ gaurā́v ivérịṇe || 1 || píbataṃ gharmáṃ mádhumantam aṣvinā́ barhíḥ sīda-taṃ narā | tā́ mandasānā́ mánusho duroṇá ā́ ní pātaṃ vé-dasā váyaḥ || 2 || ā́ vāṃ víṣvābhir ūtíbhiḥ priyámedhā ahū-shata | tā́ vartír yātam úpa vṛiktábarhisho júshṭaṃ yajñáṃ díviṣhṭishu || 3 ||

पिबतं सोमं मधुमन्तमश्विना बर्हिः सीदतं सुमत् ।
ता वावृधाना उप सुष्टुतिं दिवो गन्तं गौराविवेरिणम् ॥४॥
आ नूनं यातमश्विनाश्वेभिः प्रुषितप्सुभिः ।
दस्रा हिरण्यवर्तनी शुभस्पती पातं सोममृतावृधा ॥५॥
वयं हि वां हवामहे विपन्यवो विप्रासो वाजसातये ।
ता वल्गू दस्रा पुरुदंससा धियाश्विना श्रुष्ट्या गतम् ॥६॥

píbataṃ sómam mádhumantam aṣvinā́ bar-híḥ sīdataṃ sum.át | tā́ vāvṛidhānā́ úpa sushṭutíṃ divó gantáṃ gaurā́v ivérịṇam || 4 || ā́ ·ūnáṃ yātam aṣvinā́ṣvebhiḥ prushitápsubhiḥ | dásrā híraṇyavartanī ṣubhas patī pātáṃ sómam ṛitāvṛidhā || 5 || vayáṃ hí vāṃ hávāmahe vipanyávo víprāso vā́jasātaye | tā́ valgū́ dasrā́ purudáṅsasā dhiyā́ṣvinā ṣrushṭy ā́ gatam || 6 || 10 ||

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O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (*Gaura*) at a pool. 1

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth. 2

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual). 3

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool. 4

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us. 6

(८८) अष्टाशीतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥११॥ तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥१॥
द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।
क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥२॥

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Tám vo dasmám ṛitīshāham vásor mandānám ándhasaḥ | abhí vatsám ná svásareshu dhenáva índraṃ gīrbhír navāmahe || 1 || dyukshám sudánum távishībhir ávṛitam girím ná purubhójasam | kshumántam vájam ṣatínam sahasríṇam makshú gómantam īmahe || 2 ||

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीळवः ।
यद्दित्ससि स्तुवते मावते वसु नकिष्टदा मिनाति ते ॥३॥
योद्धासि क्रत्वा शवसोत दंसना विश्वा जाताभि मज्मना ।
आ त्वायमर्क ऊतये ववर्तति यं गोतमा अजीजनन् ॥४॥
प्र हि रिरिक्ष ओजसा दिवो अन्तेभ्यस्परि ।
न त्वा विव्याच रज इन्द्र पार्थिवमनु स्वधां ववक्षिथ ॥५॥
नकिः परिष्टिर्मघवन्मघस्य ते यद्दाशुषे दशस्यसि ।
अस्माकं बोध्युचथस्य चोदिता मंहिष्ठो वाजसातये ॥६॥

ná tvā bṛihánto ádrayo váranta indra vīḷávaḥ | yád dítsasi stuvaté mávate vásu nákish ṭád á mināti te || 3 || yóddhāsi krátvā ṣávasotá daṅsánā víṣvā jātábhí majmánā | á tvāyám arká ūtáye vavartati yáṃ gótamā ájījanan || 4 || prá hí ririkshá ójasā divó ántebhyas pári | ná tvā vivyāca rája indra párthivam ánu svadhám vavakshitha || 5 || nákiḥ párishṭir maghavan maghásya te yád dāṣúshe daṣasyási | asmákam bodhy ucáthasya coditá máṅhishṭho vájasātaye || 6 || 11 ||

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We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6

(८९) एकोननवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । (१–४) प्रथमादिचतुर्ऋचां प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (५–६) पञ्चमीषष्ठयोरनुष्टुप्, (७) सप्तम्याश्च बृहती छन्दांसि ॥

॥१२॥

बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥१॥
अपाधमदभिशस्तीरशस्तिहाथेन्द्रो द्युम्न्याभवत् ।
देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥२॥
प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥३॥

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Bṛihád indrāya gāyata máruto vṛitrahántamam | yéna jyótir ájanayann ṛitāvṛídho devám deváya jágṛivi || 1 || ápādhamad abhíṣastīr aṣastiháthéndro dyumny ábhavat | devás ta indra sakhyáya yemire bṛíhadbhāno márudgaṇa || 2 || prá va índrāya bṛihaté máruto bráhmārcata | vṛitrám hanati vṛitrahá ṣatákratur vájreṇa ṣatáparvaṇā || 3 ||

अभि प्र भर धृषता धृषन्मनः श्रवश्चित्ते असद्बृहत् ।
अर्षन्त्वापो जवसा वि मातरो हनो वृत्रं जया स्वः ॥४॥
यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय । तत्पृथिवीमप्रथयस्तदस्तभ्ना उत द्याम् ॥५॥

abhí prá bhara dhṛishatá dhṛishanmanaḥ ṣrávaṣ cit te asad bṛihát | árshantv ápo jávasā ví mātáro háno vṛitrám jáyā svàḥ || 4 || yáj jáyathā apūrvya mághavan vṛitrahátyāya | tát pṛithivím aprathayas tád astabhnā utá dyám || 5 ||

89

Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the *Brhat-Saman*, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. 1

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces, Nature's bounties are invoking you for your friendship. 2

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of self-less works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. 3

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. 4

O bounteous Lord; there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. 5

तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः । तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम् ॥६॥
आमासु पक्वमैरय आ सूर्यं रोहयो दिवि ।
घर्मं न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥७॥

tát te yajñó ajāyata tád arká utá háskritiḥ | tád víṣvam abhibhûr asi yáj jātám yác ca jántvam || 6 || āmásu pakvám aíraya á sûryam rohayo diví | gharmám ná sáman tapatā suvriktíbhir júshṭam girvaṇase brihát || 7 || 12 ||

(९०) नवतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥१३॥ आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
उप ब्रह्माणि सवनानि वृत्रहा परमज्या ऋचीषमः ॥१॥
त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥२॥
ब्रह्मा त इन्द्र गिर्वणः क्रियन्ते अनतिद्भुता ।
इमा जुषस्व हर्यश्व योजनेन्द्र या ते अमन्महि ॥३॥

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Á no víṣvāsu hávya índraḥ samátsu bhūshatu | úpa bráhmāṇi sávanāni vritrahá paramajyá ṛícīshamaḥ || 1 || tvám dātá prathamó rádhasām asy ási satyá īṣānakrít | tuvidyumnásya yújyá vriṇīmahe putrásya ṣávaso maháḥ || 2 || bráhma ta indra girvaṇaḥ kriyánte ánatidbhutā | imá jushasva haryaṣva yójanéndra yá te ámanmahi || 3 ||

Then the sacrifice was produced for you, and thence the delightful hymns of *R.K.* (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. 6

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred *Saman* hymns and also sing the *Brhat Saman* to Him who loves to hear praise-songs. 7

90

May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. 1

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. 2

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. 3

त्वं हि सत्यो मघवन्ननानतो वृत्रा भूरि न्यृञ्जसे ।
स त्वं शविष्ठ वज्रहस्त दाशुषेऽर्वाञ्चं रयिमा कृधि ॥४॥
त्वमिन्द्र यशा अस्यृजीषी शवसस्पते ।
त्वं वृत्राणि हंस्यप्रतीन्येक इदनुत्ता चर्षणीधृता ॥५॥
तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।
महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन् ॥६॥

tvám hí satyó maghavann ánānato vṛitrā bhúri nyṛiñjáse | sá tvám ṣavishṭha vajrahasta dāṣúshe 'rvāñcam rayím á kṛidhi || 4 || tvám indra yaṣá asy ṛijīshí ṣavasas pate | tvám vṛitráṇi haṅsy apratíny éka íd ánutta carshaṇīdhṛitā || 5 || tám u tvā nūnám asura prácetasam rádho bhāgám ivemahe | mahíva kṛíttiḥ ṣaraṇá ta indra prá te sumná no aṣnavan || 6 || 10 ||

(९१) एकनवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यात्रेय्यपाला ऋषिका । इन्द्रो देवता । (१–२) प्रथमाद्वितीययोर्ऋचोः पङ्क्तिः, (३–७) तृतीयादिपञ्चानां चानुष्टुप् छन्दसी ॥

॥१४॥ कन्या वारवायती सोममपि स्रुताविदत् ।
अस्तं भरन्त्यब्रवीदिन्द्राय सुनवै त्वा शक्राय सुनवै त्वा ॥१॥
असौ य एषि वीरको गृहंगृहं विचाकशत् ।
इमं जम्भसुतं पिब धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् ॥२॥

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Kanyā vár avayatí sómam ápi srutávidat | ástam bhárantу abravīd índrāya sunavai tvā ṣakrāya sunavai tvā || 1 || asaú yá éshi vīrakó gṛiham-gṛiham vicákaṣad | imám jámbhasutam piba dhānávantam karambhíṇam apūpávantam ukthínam || 2 ||

O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

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A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2

आ च॒न त्वा॑ चिकित्सा॒मोऽधि॑ च॒न त्वा॒ नेम॑सि ।
शनै॑रिव शन॒कैरि॒वेन्द्रा॑येन्दो॒ परि॑ स्रव ॥३॥
कु॒विच्छक॑त्कु॒वित्कर॑त्कु॒विन्नो॒ वस्य॑स॒स्कर॑त् ।
कु॒वित्प॑ति॒द्विषो॑ य॒तीरिन्द्रे॑ण सं॒गमा॑महै ॥४॥
इ॒मानि॒ त्रीणि॑ वि॒ष्टपा॒ तानी॑न्द्र॒ वि रो॑हय ।
शिर॑स्त॒तस्यो॒र्वरा॒मादि॒दं म॒ उपो॒दरे॑ ॥५॥

á caná tvā cikitsāmó 'dhi caná tvā némasi | sánair iva sanakaír ivéndrāyendo pári srava || 3 || kuvíc chákat kuvít kárat kuvín no vásyasas kárat | kuvít patidvísho yatír índreṇa saṃgámamahai || 4 || imáni tríṇi vishṭápā tánīndra ví rohaya | síras tatásyorvárām ád idám ma úpodáre || 5 ||

अ॒सौ च॒ या न॑ उ॒र्वरा॒दि॒मां त॒न्वं१ मम॑ ।
अथो॑ त॒तस्य॒ यच्छिर॒: सर्वा॒ ता रोम॒शा कृ॑धि ॥६॥
खे रथ॑स्य॒ खेऽन॑स॒: खे यु॒गस्य॑ शतक्रतो ।
अ॒पा॒लामि॑न्द्र॒ त्रिष्पू॒त्व्यकृ॑णो॒: सूर्य॑त्वचम् ॥७॥

asaú ca yá na urvárád imáṃ tanvàm máma | átho tatásya yác chíraḥ sárvā tá romasá kṛidhi || 6 || khé ráthasya khé 'nasaḥ khé yugásya satakrato | apālám indra trísh pūtvy ákṛiṇoḥ sū́ryatvacam || 7 || 14 ||

We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i. e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7

(९२) द्विनवतितमं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसः श्रुतकक्षः सुकक्षो वा ऋषिः । इन्द्रो देवता । (१) प्रथमर्चोऽनुष्टुप्, (२-३३) द्वितीयादित्रयस्त्रिंशदृचाश्च गायत्री छन्दसी ॥

॥१५॥ पान्तमा वो अन्धस इन्द्रमभि प्र गायत । विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम् ॥१॥
पुरुहूतं पुरुष्टुतं गाथान्यं१ सनश्रुतम् । इन्द्र इति ब्रवीतन ॥२॥
इन्द्र इन्नो महानां दाता वाजानां नृतुः । महाँ अभिज्ञ्वा यमत् ॥३॥
अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः । इन्दोरिन्द्रो यवाशिरः ॥४॥
तम्वभि प्रार्चतेन्द्रं सोमस्य पीतये । तदिद्ध्यस्य वर्धनम् ॥५॥

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Pántam a vo ándhasa índram abhí prá gāyata | viṣvāsáhaṃ ṣatákratum máṅhishṭhaṃ carshaṇīnám || 1 || puruhūtám purushṭutáṃ gāthānyàṃ sánaṣrutam | índra íti bravītana || 2 || índra ín no mahánāṃ dātá vájānāṃ nṛitúḥ | maháñ abhijñv á yamat || 3 || ápād u ṣipry ándhasaḥ sudákshasya prahoshíṇaḥ | índor índro yávāṣiraḥ || 4 || tám v abhí prárcaténdraṃ sómasya pītáye | tád íd dhy àsya várdhanam || 5 || 15 ||

॥१६॥ अस्य पीत्वा मदानां देवो देवस्यौजसा । विश्वाभि भुवना भुवत् ॥६॥
त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम् । आ च्यावयस्यूतये ॥७॥

asyá pītvá mádānāṃ devó devásyaújasā | víṣvābhí bhúvanā bhuvat || 6 || tyám u vaḥ satrāsáhaṃ víṣvāsu gīrshv áyatam | á cyāvayasy ūtáye || 7 ||

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May you sing the glory of that resplendent Lord, who accepts all your ablotions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7

युध्मं सन्तमनर्वाणं सोमपामनपच्युतम् । नरमवार्यक्रतुम् ॥८॥
शिक्षा ण इन्द्र राय आ पुरु विद्वाँ ऋचीषम । अवा नः पार्ये धने ॥९॥
अतश्चिदिन्द्र ण उपा याहि शतवाजया । इषा सहस्रवाजया ॥१०॥

yudhmáṃ sántam anarvá-
ṇam somapám ánapacyutam | náram avāryákratum || 8 || śí-
kshā ṇa indra rāyá á purú vidváñ ṛicīshama | ávā naḥ
párye dháne || 9 || átaś cid indra ṇa úpá yāhi śatávājayā |
ishá sahásravājayā || 10 || [16] ||

॥१७॥ अयाम धीवतो धियोऽर्वद्भिः शक्र गोदरे । जयेम पृत्सु वज्रिवः ॥११॥
वयमु त्वा शतक्रतो गावो न यवसेष्वा । उक्थेषु रणयामसि ॥१२॥
विश्वा हि मर्त्यत्वनानुकामा शतक्रतो । अगन्म वज्रिन्नाशसः ॥१३॥
त्वे सु पुत्र शवसोऽवृत्रन्कामकातयः । न त्वामिन्द्राति रिच्यते ॥१४॥
स नो वृषन्त्सनिष्ठया सं घोरया द्रवित्न्वा । धियाविड्ढि पुरंध्या ॥१५॥

áyāma dhívato dhíyó 'rvadbhiḥ śakra godare | jáyema
pritsú vajrivaḥ || 11 || vayám u tvā śatakrato gávo ná yá-
vaseshv á | ukthéshu raṇayāmasi || 12 || víśvā hí martyatva-
nánukāmá śatakrato | áganma vajrinn āśásaḥ || 13 || tvé sú
putra śavasó 'vritran kámakātayaḥ | ná tvám indráti ri-
cyate || 14 || sá no vrishan sánishṭhayā sáṃ ghoráyā dra-
vitnvá | dhiyáviḍḍhi púraṃdhyā || 15 || [17] ||

॥१८॥ यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः । तेन नूनं मदे मदेः ॥१६॥

yás te nūnáṃ śatakratav índra dyumnítamo mádaḥ |
téna nūnáṃ máde madeḥ || 16 ||

The warrior whom none oppose and none can over-throw, the accepter of the devotion, the leader whose deeds cannot be hindered. 8

O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food that gives hundred fold strength, a thousand fold strength. 10

O glorious Lord, the wielder of the bolt of justice, the cleaver of obstructions, may we, the possessor of wisdom, overpower evils in the battle of life by your vigour and wisdom. 11

O performer of selfless deeds, we try to greet you with our praises, as the herdsman tries to please the cattle by taking them to pasture. 12

O pėrformer of hundreds of deeds, wielder of bolt of justice, all mortal behaviours follow the innate desires may all that we crave be attained. 13

O source of strength, all men who cherish their wishes come to you for fulfilment; O resplendent Lord, none can surpass you. 14

O showerer of blessings, protect us through your care, with your most bounteous and speedy and yet terrifying actions. 15

O resplendent, performer of hundreds of deeds, may you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of our loving devotion. 16

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदातमो मदः ॥१७॥
विद्मा हि यस्ते अद्रिवस्त्वादत्तः सत्य सोमपाः । विश्वासु दस्म कृष्टिषु ॥१८॥
इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥
यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः । इन्द्रं सुते हवामहे ॥२०॥

yás te citrásravastamo yá indra vritrahántamah | yá ojodátamo mádah || 17 || vidmá hí yás te adrivas tvādattah satya somapāh | vísvāsu dasma krishtíshu || 18 || indrāya mádvane sutám pári shtobhantu no gírah | arkám arcantu kārávah || 19 || yásmin vísvā ádhi sríyo ránanti saptá samsádah | índram suté havāmahe || 20 || 10 ||

॥१९॥ त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत । तमिद्वर्धन्तु नो गिरः ॥२१॥
आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥२२॥
विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२३॥
अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्दवः ॥२४॥
अरमश्वाय गायति श्रुतकक्षो अरं गवे । अरमिन्द्रस्य धाम्ने ॥२५॥

tríkadrukeshu cétanam deváso yajñám atnata | tám íd vardhantu no gírah || 21 || á tvā visantv índavah samudrám iva síndhavah | ná tvám indráti ricyate || 22 || vivyáktha mahiná vrishan bhakshám sómasya jāgrive | yá indra jathéreshu te || 23 || áram ta indra kuksháye sómo bhavatu vritrahan | áram dhámabhya índavah || 24 || áram ásvāya gāyati srutákaksho áram gáve | áram índrasya dhámne || 25 ||

O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, everwakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25

अरं॒ हि ष्मा॑ सु॒तेषु॑ णः॒ सोमे॑ष्विन्द्र॒ भूष॑सि । अरं॑ ते शक्र दा॒वने॑ ॥२६॥

áram hí shmā sutéshu ṇaḥ sómeshv indra bhúshasi | áram te ṣakra dāváne || 26 || 19 ||

॥२०॥ प॒रा॒काত্তা॑च्चिदद्रिव॒स्त्वां नक्ष॑न्त नो॒ गिरः॑ । अरं॑ गमाम ते व॒यम् ॥२७॥
ए॒वा ह्यसि॑ वीर॒युरे॒वा शूर॑ उ॒त स्थि॒रः । ए॒वा ते॒ राध्यं॒ मनः॑ ॥२८॥
ए॒वा रा॒तिस्तु॑वीमघ॒ विश्वे॑भिर्धायि धा॒तृभिः॑ । अधा॑ चिदिन्द्र मे॒ सचा॑ ॥२९॥

parākáttāc cid adrivas tvā́m nakshanta no gíraḥ | áram gamāma te vayám || 27 || evā́ hy ási vīrayúr evā́ ṣū́ra utá sthiráḥ | evá te rā́dhyam mánaḥ || 28 || evā́ rātís tuvīmagha víṣvebhir dhāyi dhātṛ́bhiḥ | ádhā cid indra me sácā || 29 ||

मो षु ब्र॒ह्मेव॑ तन्द्र॒युर्भुवो॑ वाजानां पते । मत्स्वा॑ सु॒तस्य॒ गोम॑तः ॥३०॥
मा न॑ इन्द्रा॒भ्या३॒॑ दिशः॒ सूरो॑ अ॒क्तुष्वा य॑मन् । त्वा यु॒जा व॑नेम॒ तत् ॥३१॥
त्वयेदि॑न्द्र यु॒जा व॒यं प्रति॑ ब्रुवीमहि॒ स्पृधः॑ । त्वम॒स्माकं॒ तव॑ स्मसि ॥३२॥
त्वामिद्धि त्वा॒यवो॑ऽनु॒नोनु॑वत॒श्चरा॑न् । सखा॑य इन्द्र का॒रवः॑ ॥३३॥

mó shú brahméva tandrayúr bhúvo vājānām pate | mátsvā sutásya gómataḥ || 30 || mā́ na indra abhy ādíṣaḥ sū́ro aktúshv ā́ yaman | tvā́ yujā́ vanema tát || 31 || tváyéd indra yujā́ vayám práti bruvīmahi spṛ́dhaḥ | tvám asmā́kam táva smasi || 32 || tvā́m íd dhí tvāyávo 'nunónuvataṣ cárān | sákhāya indra kārávaḥ || 33 || 20 ||

When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33

(९३) त्रिनवतितमं सूक्तम्

(१-३४) चतुस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसः सुकक्ष ऋषिः । (१-३३) प्रथमादित्रयस्त्रिंशदृचामिन्द्रः, (३४) चतुस्त्रिंश्या श्चेन्द्र ऋभवश्च देवताः । गायत्री छन्दः ॥

॥२१॥ उद्घेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
नव यो नवतिं पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२॥
स न इन्द्रः शिवः सखाश्वावद्गोमद्यवमत् । उरुधारेव दोहते ॥३॥
यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥४॥
यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत्सत्यमित्तव ॥५॥

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Ú'd ghéd abhí srutámagham vrishabhám náryāpasam | ástāram eshi sūrya ‖ 1 ‖ náva yó navatím púro bibhéda bāhvójasā | áhim ca vritrahávadhīt ‖ 2 ‖ sá na índrah sivāh sákhāsvāvad gómad yávamat | urúdhāreva dohate ‖ 3 ‖ yád adyá kác ca vritrahann udágā abhí sūrya | sárvam tád indra te váse ‖ 4 ‖ yád vā pravriddha satpa.te ná marā íti mányase | utó tát satyám ít táva ‖ 5 ‖ 21 ‖

॥२२॥ ये सोमासः परावति ये अर्वावति सुन्विरे । सर्वांस्ताँ इन्द्र गच्छसि ॥६॥
तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥७॥
इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः । द्युम्नी श्लोकी स सोम्यः ॥८॥
गिरा वज्रो न संभृतः सबलो अनपच्युतः । ववक्ष ऋष्वो अस्तृतः ॥९॥

yé sómāsah parāváti yé arvāváti sánviré | sárvāñs tāñ indra gachasi ‖ 6 ‖ tám índram vājayāmasi mahé vritráya hántave | sá vríshā vrishabhó bhuvat ‖ 7 ‖ índrah sá dámane kritá ójishthah sá máde hitáh | dyumní slokí sá somyáh ‖ 8 ‖ girá vájro ná sámbhritah sábalo ánapacyutah | vavakshá rishvó ástritah ‖ 9 ‖

93

O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men; 1

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

O Lord of all, that is quite True, when at the height of your glory, you think, "I shall never die". This thought of yours is indeed true. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love. 8

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable. 9

दुर्गे चिन्नः सुगं कृधि गृणान इन्द्र गिर्वणः । त्वं च मघवन्वशः ॥१०॥

durgé cin naḥ sugáṃ kṛidhi gṛiṇāná indra girvaṇaḥ | tváṃ ca maghavan váṣaḥ || 10 || २२ ||

॥२३॥ यस्य ते नू चिदादिशं न मिनन्ति स्वराज्यम् । न देवो नाध्रिगुर्जनः ॥११॥
अधा ते अप्रतिष्कुतं देवी शुष्मं सपर्यतः । उभे सुशिप्र रोदसी ॥१२॥
त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रुशत्पयः ॥१३॥
वि यदहेरध त्विषो विश्वे देवासो अक्रमुः । विदन्मृगस्य ताँ अमः ॥१४॥
आदु मे निवरो भुवद्वृत्रहादिष्ट पौंस्यम् । अजातशत्रुरस्तृतः ॥१५॥

yásya te nú cid ādíṣaṃ ná minánti svarájyam | ná devó nádhrigur jánaḥ || 11 || ádhā te ápratishkutaṃ deví ṣúshmaṃ saparyataḥ | ubhé suṣipra ródasī || 12 || tvám etád adhārayaḥ kṛishṇásu róhiṇīshu ca | párushṇīshu rúṣat páyaḥ || 13 || ví yád áher ádha tvishó víṣve deváso ákramuḥ | vidán mṛigásya táñ ámaḥ || 14 || ád u me nivaró 'bhuvad vṛitrahádishṭa paúṅsyam | ájātaṣatrur ástṛitaḥ || 15 || २३ ||

॥२४॥ श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम् । आ शुषे राधसे महे ॥१६॥
अया धिया च गव्यया पुरुणामन्पुरुष्टुत । यत्सोमेसोम आभवः ॥१७॥
बोधिन्मना इदस्तु नो वृत्रहा भूर्यासुतिः । शृणोतु शक्र आशिषम् ॥१८॥

ṣrutáṃ vo vṛitrahántamam prá ṣárdhaṃ carshaṇīnám | á ṣushe rádhase mahé || 16 || ayá dhiyá ca gavyayá púru-ṇāman púrushṭuta | yát sóme-soma ábhavaḥ || 17 || bodhín-manā íd astu no vṛitrahá bhúryāsutiḥ | ṣriṇótu ṣakrá āṣí-sham || 18 ||

O resplendent, worthy of our priase, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divines, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has no enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18

कया॑ त्वं न॑ ऊ॒त्याभि प्र म॑न्दसे वृषन् । कया॑ स्तो॒तृभ्य॒ आ भ॑र ॥१९॥
कस्य॒ वृषा॑ सु॒ते सचा॑ नि॒युत्वा॑न्वृष॒भो र॑णत् । वृ॒त्र॒हा सोम॑पीतये ॥२०॥

káyā tvám na ūtyábhí prá mandase vrishan | káyā stotríbhya á bhara || 19 || kásya vrísha suté sácā niyútvān vrishabhó ranat | vritrahá sómapītaye || 20 || 24 ||

॥२५॥ अ॒भी षु ण॒स्त्वं र॒यिं म॑न्द॒सा॒नः स॑ह॒स्रिण॑म् । प्र॒य॒न्ता बो॑धि दा॒शुषे॑ ॥२१॥
पत्नी॑वन्तः सु॒ता इ॒म उ॒शन्तो॑ यन्ति वी॒तये॑ । अ॒पां जग्मि॑र्निचुम्पु॒णः ॥२२॥
इ॒ष्टा होत्रा॑ असृक्ष॒तेन्द्रं॑ वृ॒धासो॑ अध्व॒रे । अच्छा॑वभृ॒थमोज॑सा ॥२३॥
इ॒ह त्या स॑ध॒माद्या॒ हरी॒ हिर॑ण्यकेश्या । वो॒ळ्हाम॒भि प्रयो॑ हि॒तम् ॥२४॥
तुभ्यं॒ सोमाः॑ सु॒ता इ॒मे स्ती॒र्णं ब॒र्हिर्वि॑भावसो । स्तो॒तृभ्य॒ इन्द्र॒मा व॑ह ॥२५॥

abhí shú nas tvám rayím mandasānáh sahasrínam | prayantá bodhi dāsúshe || 21 || pátnīvantah sutá imá usánto yanti vītáye | apám jágmir nicumpunáh || 22 || ishtá hótrā asrikshaténdram vridháso adhvaré | ácbāvabhrithám ójasā || 23 || ihá tyá sadhamádyā hárī híranyakesyā | volhám abhí práyo hitám || 24 || túbhyam sómāh sutá imé stīrnám barhír vibhāvaso | stotríbhya índram á vaha || 25 || 25 ||

॥२६॥ आ ते॒ दक्षं॒ वि रो॑च॒ना दध॒द्रत्ना॒ वि दा॒शुषे॑ । स्तो॒तृभ्य॒ इन्द्र॑मर्चत ॥२६॥
आ ते॑ दधामीन्द्रि॒यमु॒क्था विश्वा॑ शतक्रतो । स्तो॒तृभ्य॑ इन्द्र मृळय ॥२७॥

á te dáksham vi rocaná dádhad rátnā ví dāsúshe | stotríbhya índram arcata || 26 || á te dadhāmīndriyám ukthá vísvā satakrato | stotríbhya indra mrilaya || 27 ||

O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters. 22

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion. 23

(Repitition of VIII 32-29) 24

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers. 25

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence. 26

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers. 27

भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो । यदिन्द्र मृळयासि नः ॥२८॥
स नो विश्वान्या भर सुवितानि शतक्रतो । यदिन्द्र मृळयासि नः ॥२९॥
त्वामिद्वृत्रहन्तम सुतावन्तो हवामहे । यदिन्द्र मृळयासि नः ॥३०॥

bhadrám-bhadram na á bharésham ū́rjam ṣatakrato | yád indra mriḷáyāsi naḥ || 28 || sá no vísvāny á bhara suvitáni ṣatakrato | yád indra mṛiḷáyāsi naḥ || 29 || tvám íd vṛitrahantama sutávanto havāmahe | yád indra mṛiḷáyāsi naḥ || 30 || 26 ||

॥२७॥ उप नो हरिभिः सुतं याहि मदानां पते । उप नो हरिभिः सुतम् ॥३१॥
द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उप नो हरिभिः सुतम् ॥३२॥

úpa no háribhiḥ sutáṃ yāhí madānām pate | úpa no háribhih sutám || 31 || dvitá yo vṛitrahántamo vidá índraḥ satákratuḥ | úpa no háribhiḥ sutám || 32 ||

त्वं हि वृत्रहन्नेषां पाता सोमानामसि । उप नो हरिभिः सुतम् ॥३३॥
इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम् । वाजी ददातु वाजिनम् ॥३४॥

tváṃ hí vṛitrahann eshām pātá sómānām ási | úpa no háribhiḥ sutám || 33 || índra ishé dadātu na ṛibhukshánam ṛibhúṃ rayím | vājī́ dadātu vājínam || 34 || 27 ||

Bring to us what is most auspicious, O Performer of hundreds of noble deeds, bring to us food and strength; for O resplendent Lord you have been kind to us. 28

Bring to us all blessings, O Performer of selfless deeds; for O resplenpent Lord, you have been kind to us. 29

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, you have been kind to us. 30

O Lord of rapturous joy come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship. 31

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. 32

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. 33

May the Lord of respledence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. 34

[अथ दशमोऽनुवाकः ॥] (९४) चतुर्नवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो बिन्दुः पूतदक्षो वा ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥२८॥ गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् । युक्ता वह्नी रथानाम् ॥१॥
यस्या देवा उपस्थे व्रता विश्वे धारयन्ते । सूर्यामासा दृशे कम् ॥२॥
तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः । मरुतः सोमपीतये ॥३॥
अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥४॥
पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः । त्रिषधस्थस्य जावतः ॥५॥
उतो न्वस्य जोषमाँ इन्द्रः सुतस्य गोमतः । प्रातर्होतेव मत्सति ॥६॥

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Gaúr dhayati marútām̐ ṣravasyúr mātá maghónām | yuktá váhnī ráthānām || 1 || yásya devá upásthe vratá víṣve dhāráyante | sū́ryamā́sā driṣé kám || 2 || tát sú no víṣve aryá ā́ sádā griṇanti kārávaḥ | marútaḥ sómapītaye || 3 || ásti sómo ayám sutáḥ píbanty asya marútaḥ | utá svarā́jo aṣvínā || 4 || píbanti mitró aryamā́ tánā pūtásya várunaḥ | trishadhasthásya jā́vataḥ || 5 || utó nv àsya jóshum ā́ṅ índraḥ sutásya gómataḥ | prātár hóteva matsati || 6 || 28 ||

॥२९॥ कद्दत्विषन्त सूरयस्तिर आप इव स्रिधः । अर्षन्ति पूतदक्षसः ॥७॥
कद्वो अद्य महानां देवानामवो वृणे । त्मना च दस्मवर्चसाम् ॥८॥

kád atvishanta sūráyas tirá ā́pa iva srídhaḥ | árshanti pūtádakshasaḥ || 7 || kád vo adyá mahā́nām devā́nām ávo vriṇe | tmánā ca dasmávarcasām || 8 ||

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The cow (Firmament), the famous mother of the wealthy rain shedding clouds – she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots. 1

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws. 2

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. 3

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. 4

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. 5

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. 6

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering? 7

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? 8

आ ये विश्वा पार्थिवानि पप्रथन्रोचना दिवः । मरुतः सोमपीतये ॥९॥
त्यान्नु पूतदक्षसो दिवो वो मरुतो हुवे । अस्य सोमस्य पीतये ॥१०॥
त्यान्नु ये वि रोदसी तस्तभुर्मरुतो हुवे । अस्य सोमस्य पीतये ॥११॥
त्यं नु मारुतं गणं गिरिष्ठां वृषणं हुवे । अस्य सोमस्य पीतये ॥१२॥

á yé víṣvā pā́rthivāni paprā́than rocanā́ diváḥ | marútaḥ sómapītaye || 9 || tyā́n nú pūtádakshaso divó vo maruto huve | asyá sómasya pītáye || 10 || tyā́n nú yé ví ródasī tastabhúr marúto huve | asyá sómasya pītáye || 11 || tyám nú mā́rutaṃ gaṇáṃ girishṭhā́ṃ vṛíshaṇam huve | asyá sómasya pītáye || 12 || २० ||

(९५) पञ्चनवतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसस्तिरश्चीर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥१०॥ आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।
अभि त्वा समनूषतेन्द्र वत्सं न मातरः ॥१॥
आ त्वा शुक्रा अचुच्यवुः सुतास इन्द्र गिर्वणः ।
पिबा त्वस्यान्धस इन्द्र विश्वासु ते हितम् ॥२॥
पिबा सोमं मदाय कमिन्द्र श्येनाभृतं सुतम् ।
त्वं हि शश्वतीनां पती राजा विशामसि ॥३॥

95

Ā́ tvā gíro rathír ivā́sthuḥ sutéshu girvaṇaḥ | abhí tvā sám anūshaténdra vatsáṃ ná mātáraḥ || 1 || ā́ tvā ṣukrā́ acucyavuḥ sutā́sa indra girvaṇaḥ | píbā tv àsyā́ndhasa índra víṣvāsu te hitám || 2 || píbā sómam mádāya kám indra ṣyenā́bhṛitaṃ sutám | tváṃ hí ṣáṣvatīnām pátī rā́jā viṣā́m ási || 3 ||

We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

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O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioteer to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।
सुवीर्यस्य गोमतो रायस्पूर्धि महाँ असि ॥४॥
इन्द्र यस्ते नवीयसीं गिरं मन्द्रामजीजनत् ।
चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥५॥

srudhi hávam tirascyá indra yás tvā saparyáti | suvíryasya gómato rāyás pūrdhi maháñ asi || 4 || índra yás te návīyasīṃ gíram mandrám ájījanat | cikitvínmanasaṃ dhíyam pratnám ṛitásya pipyúshīm || 5 || 30 ||

॥३१॥

तमु ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे ॥६॥
एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
शुद्धैरुक्थैर्वावृध्वांसं शुद्ध आशीर्वान्ममत्तु ॥७॥
इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥८॥
इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।
शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजं सिषाससि ॥९॥

tám u shṭavāma yáṃ gíra índram ukthā́ni vāvṛidhúḥ | purúṇy asya paúṅsyā síshāsanto vanāmahe || 6 || éto nv índram stávāma suddháṃ suddhéna sā́mnā | ṣuddhaír ukthaír vavṛidhvā́ṅsaṃ ṣuddhá āṣírvān mamattu || 7 || índra ṣuddhó na ā́ gahi suddháḥ suddhā́bhir ūtíbhiḥ | ṣuddhó rayíṃ ní dhāraya ṣuddhó mamaddhi somyáḥ || 8 || índra ṣuddhó hí no rayíṃ ṣuddhó rátnāni dāṣúshe | ṣuddhó vṛitrā́ṇi jighnase ṣuddhó vā́jaṃ sishāsasi || 9 || 31 ||

O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnanimous. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAN hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9

(९६) षण्णवतितमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य मारुतो द्युतान आङ्गिरसस्तिरश्चीर्वा ऋषिः । (१-१३, १४, १६-२१) प्रथमादित्रयोदशर्चां चतुर्दश्याः पादत्रयस्य षोडश्यादिषण्णाञ्चेन्द्रः, (१४) चतुर्दश्यास्तुरीयपादस्य मरुतः, (१५) पञ्चदश्याश्चेन्द्राबृहस्पती देवताः । (१-३, ५-२०) प्रथमादितृचस्य पञ्चम्यादिषोडशर्चाञ्च त्रिष्टुप्, (४) चतुर्थ्या विराट्, (२१) एकविंश्याश्च पुरस्ताज्ज्योतिस्त्रिष्टुप् छन्दांसि ॥

॥३२॥ अस्मा उषास आतिरन्त याममिन्द्राय नक्तमूर्म्याः सुवाचः ।
अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तराय सिन्धवः सुपाराः ॥१॥
अतिविद्धा विथुरेणा चिदस्त्रा त्रिः सप्त सानु संहिता गिरीणाम् ।
न तद्देवो न मर्त्यस्तुतुर्याद्यानि प्रवृद्धो वृषभश्चकार ॥२॥
इन्द्रस्य वज्र आयसो निमिश्ल इन्द्रस्य बाह्वोर्भूयिष्ठमोजः ।
शीर्षन्निन्द्रस्य क्रतवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥३॥

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Asmá ushása átiranta yámam índrāya náktam ū́rmyāḥ suvā́caḥ | asmá ā́po mātáraḥ saptá tasthur nṛíbhyas tárāya síndhavaḥ supārā́ḥ || 1 || átividdhā vithuréṇā cid ástrā tríḥ saptá sā́nu sáṃhitā girīṇā́m | ná tád devó ná mártyas tuturyād yā́ni právṛiddho vṛishabhás cakā́ra || 2 || índrasya vájra āyasó nímiṣla índrasya bāhvór bhū́yishṭham ójaḥ | ṣīrshánn índrasya krátavo nireká āsánn éshanta ṣrútyā upāké || 3 ||

मन्ये त्वा यज्ञियं यज्ञियानां मन्ये त्वा च्यवनमच्युतानाम् ।
मन्ये त्वा सत्वनामिन्द्र केतुं मन्ये त्वा वृषभं चर्षणीनाम् ॥४॥
आ यद्वज्रं बाह्वोरिन्द्र धत्से मदच्युतमहये हन्तवा उ ।
प्र पर्वता अनवन्त प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् ॥५॥

mánye tvā yajñíyaṃ yajñíyānām mánye tvā cyávanam ácyutānām | mánye tvā sátvanām indra ketúm mánye tvā vṛishabháṃ carshaṇīnā́m || 4 || ā́ yád vájram bāhvór indra dhátse madacyútam áhaye hántavā́ u | prá párvatā ánavanta prá gā́vaḥ prá brahmā́ṇo abhinákshanta índram || 5 || २ ||

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For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. 1

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. 2

The resplendent's iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. 3

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. 4

When O resplendent Lord you grasp in your arms thy pride-humbling thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. 5

॥३३॥ तमु ष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात् ।
इन्द्रेण मित्रं दिधिषेम गीर्भिरुपो नमोभिर्वृषभं विशेम ॥६॥
वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः ।
मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥
त्रिः षष्टिस्त्वा मरुतो वावृधाना उस्रा इव राशयो यज्ञियासः ।
उप त्वेमः कृधि नो भागधेयं शुष्मं त एना हविषा विधेम ॥८॥

tám u shṭavāma yá imá jajána víṣvā jātány ávarāṇy asmāt | índreṇa mitrám didhishema gīrbhír úpo námobhir vṛishabhám viṣema ‖ 6 ‖ vṛitrásya tvā ṣvasáthād íshamāṇā víṣve devá ajahur yé sákhāyaḥ | marúdbhir indra sakhyám te astv áthemá víṣvāḥ pṛítana jayasi ‖ 7 ‖ tríḥ shashṭís tva marúto vāvṛidhāná usrá iva raṣáyo yajñíyasaḥ | úpa tvémaḥ kṛidhí no bhāgadhéyam ṣúshmam ta ená havíshā vidhema ‖ 8 ‖

तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।
अनायुधासो असुरा अदेवाश्चक्रेण ताँ अप वप ऋजीषिन् ॥९॥
मह उग्राय तवसे सुवृक्तिं प्रेरय शिवतमाय पश्वः ।
गिर्वाहसे गिर इन्द्राय पूर्वीर्धेहि तन्वे कुविदङ्ग वेदत् ॥१०॥

tigmám áyudham marútām ánīkam kás ta índra práti vájram dadharsha | anāyudháso ásurā adeváṣ cakréṇa táñ ápa vapa ṛijīshin ‖ 9 ‖ mahá ugráya taváse suvṛiktím préraya ṣivátamāya paṣváḥ | gírvāhase gíra índrāya pūrvír dhehí tanvè kuvíd aṅgá védat ‖ 10 ‖ ३३ ‖

Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises. 6

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces. 7

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage. 8

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abondoned by godly men. Drive them away by your discus of straight-forward justice. 9

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth. 10

॥३४॥ उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् ।
नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥११॥
तद्विविड्ढि यत्त इन्द्रो जुजोषत्स्तुहि सुष्टुतिं नमसा विवास ।
उप भूष जरितर्मा रुवण्यः श्रावया वाचं कुविदङ्ग वेदत् ॥१२॥
अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥१३॥

ukthávahase vibhvè manīshā́m drúṇā ná pārám īrayā nadī́nām | ní spṛiṣa dhiyā́ tanvì ṣrutásya júshṭatarasya kuvíd aṅgá védat || 11 || tád viviḍḍhi yát ta índro jújoshat stuhí sushṭutím námasā́ vivāsa | úpa bhūsha jaritar mā́ ruvaṇyaḥ ṣrāváya vā́cam kuvíd aṅgá védat || 12 || áva drapsó aṅṣumátīm atishṭhad iyānáḥ kṛishṇó daṣábhiḥ sahásraiḥ | ā́vat tám índraḥ ṣácyā dhámantam ápa snéhitīr nṛimáṇā adhatta || 13 ||

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥१४॥
अध द्रप्सो अंशुमत्या उपस्थेऽधारयत्तन्वं तित्विषाणः ।
विशो अदेवीरभ्याचरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsám apaṣyam víshuṇe cárantam upahvaré nadyò aṅṣumátyāḥ | nábho ná kṛishṇám avatasthivā́ṅsam íshyāmi vo vṛishaṇo yúdhyatājau || 14 || ádha drapsó aṅṣumátyā upásthé 'dhārayat tanvàm titvishāṇaḥ | víṣo ádevīr abhy ā̀cárantīr bṛíhaspátinā yujéndraḥ sasāhe || 15 || 34 ||

Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth. 11

Perform those of your ceremonies that the resplẹdent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of respendence hear your praise. May He Quickly give ample wealth. 12

The swift-moving darkness of nescreves with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands. 13

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; "Conquer him in battle". 14

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him. 15

॥३५॥

त्वं ह त्यत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूळ्हे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥१६॥
त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्थ ।
त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥१७॥
त्वं ह त्यद्वृषभ चर्षणीनां घनो वृत्राणां तविषो बभूथ ।
त्वं सिन्धूँरसृजस्तस्तभानान्त्वमपो अजयो दासपत्नीः ॥१८॥
स सुक्रतू रणिता यः सुतेष्वनुत्तमन्युर्यो अहेव रेवान् ।
य एक इन्नर्यपांसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥१९॥
स वृत्रहेन्द्रश्चर्षणीधृत्तं सुष्टुत्या हव्यं हुवेम ।
स प्राविता मघवा नोऽधिवक्ता स वाजस्य श्रवस्यस्य दाता ॥२०॥
स वृत्रहेन्द्र ऋभुक्षाः सद्यो जज्ञानो हव्यो बभूव ।
कृण्वन्नपांसि नर्या पुरूणि सोमो न पीतो हव्यः सखिभ्यः ॥२१॥

tvám̱ ha tyát saptábhyo jā́yamāno 'ṣatrúbhyo abhavaḥ ṣátrur indra | gūḷhé dyā́vāpṛithiví ánv avindo vibhumádbhyo bhúvanebhyo ráṇam dhāḥ || 16 || tvám̱ ha tyád apratimānám ójo vájreṇa vajrin dhṛishitó jaghantha | tvám̱ ṣúshṇasyā́vātiro vádhatrais tvám̱ gā indra ṣacyéd avindaḥ || 17 || tvám̱ ha tyád vṛishabha carshaṇīnā́m ghanó vṛitrā́ṇām̱ tavishó babhūtha | tvám̱ síndhūm̐r asṛijas tastabhānā́n tvám apó ajayo dāsápatnīḥ || 18 || sá sukrátū ráṇitā yáḥ sutéshv ánuttamanyur yó áheva revā́n | yá éka ín náry ápāṅsi kártā sá vṛitrahā́ prátíd anyám āhuḥ || 19 || sá vṛitrahéndraṣ carshaṇīdhṛít tám̱ sushṭutyā́ hávyam̱ huvema | sá prāvitā́ maghávā no 'dhivaktā́ sá vā́jasya ṣravasyā̀sya dātā́ || 20 || sá vṛitrahéndra ṛibhukshā́ḥ sadyó jajñānó hávyo babhūva | kṛiṇvánn ápāṅsi náryā purū́ṇi sómo ná pītó hávyaḥ sákhibhyaḥ || 21 || 35 ||

Then, at your birth O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty Worlds. 16

O Thunder armed, the resolute one, you strike that power with your bolt; which was unrivalled. You destroy cruel power with your weapons. O resplendent you recover the wealth by your wisdom. 17

You are the Showerer of gifts and mighty destroyer of the hindrances of thy worshippers. You set the obstructed rivers flowing freely; you win the waters, unduly controlled by infidels. 18

Most wise is he, who is delighted in the loving devotion expressed by devotees. His wrath cannot he repelled. He is splendid as day. He alone performs cosmic rites for his worshipper. He alone is the dispeller of darkness, a match to everyone as they say. 19

The resplendent Lord is the destroyer of evils, the sustainer of men; let us invoke Him with an excellent hymn, since He alone is worthy of praise. He is bounteous, our protector, our encourager. He is the bestower of food that makes us glorious. 20

As soon as born, i.e. since eternity, He, the resplendent becomes the dispeller of evils. He is the leader of the enlightened ones and worthy to be invoked. Performing many sacred acts for men, He is worthy of reverence. His associates also appreciate the loving devotion. 21

(९७) सप्तनवतितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य काश्यपो रेभ ऋषिः । इन्द्रो देवता । (१–९) प्रथमादिनवर्चां बृहती, (१०, १३) दशमीत्रयोदश्योरतिजगती, (११–१२) एकादशीद्वादश्योरुपरिष्टाद्बृहती, (१४) चतुर्दश्यास्त्रिष्टुप्, (१५) पञ्चदश्याश्च जगती छन्दांसि ॥

॥३६॥

या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः ।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥१॥
यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।
यजमाने सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥२॥
य इन्द्र सस्त्यव्रतोऽनुष्वापमदेवयुः ।
स्वैः ष एवैर्मुमुरत्पोष्यं रयिं सनुतर्धेहि तं ततः ॥३॥

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Yá indra bhúja ábharaḥ svàrvāñ ásurebhyaḥ | stotáram ín maghavann asya vardhaya yé ca tvé vriktábarhishaḥ || 1 || yám indra dadhishé tvám áṣvam gám bhāgám ávyayam | yájamāne sunvatí dákshiṇāvati tásmin tám dhehi má paṇaú || 2 || yá indra sásty avrató 'nushvápam ádevayuḥ | svaíḥ shá évair mumurat póshyam rayím sanutár dhehi tám tátaḥ || 3 ||

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।
अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति ॥४॥
यद्वासि रोचने दिवः समुद्रस्याधि विष्टपि ।
यत्पार्थिवे सदने वृत्रहन्तम यदन्तरिक्ष आ गहि ॥५॥

yác chakrási parāváti yád arvāváti vṛitrahan | átas tvā gīrbhír dyugád indra keṣíbhiḥ sutávāñ á vivāsati || 4 || yád vási rocané diváḥ samudrásyádhi vishṭápi | yát párthive sádane vṛitrahantama yád antáriksha á gahi || 5 || ३८ ||

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O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you – Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5

स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।
मादयस्व राधसा सूनृतावतेन्द्र राया परीणसा ॥६॥
मा न इन्द्र परा वृणग्भवा नः सधमाद्यः ।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥७॥
अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।
कृधी जरित्रे मघवन्नवो महदस्मे इन्द्र सचा सुते ॥८॥

sá naḥ sómeshu somapāḥ sutéshu ṣavasas pate | mādáyasva rā́dhasā sūnṛ́tāvaténdra rāyā́ párīṇasā || 6 || mā́ na indra párā vṛiṇag bhávā naḥ sadhamā́dyaḥ | tvám na ūtī́ tvám ín na ā́pyam mā́ na indra párā vṛiṇak || 7 || asmé indra sácā suté ní shadā pītáye mádhu | kṛidhí jaritré maghavann ávo mahád asmé indra sácā suté || 8 ||

न त्वा देवास आशत न मर्त्यासो अद्रिवः ।
विश्वा जातानि शवसाभिभूरसि न त्वा देवास आशत ॥९॥
विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे ।
क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम् ॥१०॥

ná tvā devā́sa āṣata ná mártyāso adrivaḥ | víṣvā jātā́ni ṣávasābhibhū́r asi ná tvā devā́sa āṣata || 9 || víṣvāḥ pṛ́tanā abhibhū́taram náram sajū́s tatakshur índram jajanúṣ ca rājáse | krátvā várishṭham vára āmúrim utógrám ójishṭham tavásam tarasvínam || 10 || ३७ ||

O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy; you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10

॥२८॥ समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥११॥
नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥१२॥
तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि।
मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा सुपथा कृणोतु वज्री ॥१३॥

sám īm rebháso asvarann índram sómasya pītáye | svàr-patim yád īm vridhé dhritávrato hy ójasā sám ūtíbhiḥ || 11 || nemím namanti cákshasā meshám víprā abhisvárā | sudītáyo vo adrúhó 'pi kárṇe tarasvínaḥ sám ríkvabhiḥ || 12 || tám índram johavīmi maghávānam ugrám satrá dádhānam ápratishkutam śávāṅsi | máṅhishṭho gīrbhír á ca yajñíyo vavártad rāyé no víśvā supáthā kriṇotu vajrí || 13 ||

त्वं पुर इन्द्र चिकिदेना व्योजसा शविष्ठ शक्र नाशयध्यै।
त्वद्विश्वानि भुवनानि वज्रिन्द्यावा रेजेते पृथिवी च भीषा ॥१४॥
तन्म ऋतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरिताति पर्षि भूरि।
कदा न इन्द्र राय आ दशस्येर्विश्वप्स्न्यस्य स्पृहयाय्यस्य राजन् ॥१५॥

tvám púra indra cikíd enā vy ójasā śavishṭha śakra nā-śayádhyai | tvád víśvāni bhúvanāni vajrin dyávā rejete pri-thiví ca bhīshá || 14 || tán ma ritám indra śūra citra pātv apó ná vajrin duritáti parshi bhúri | kadá na indra rāyá á daśasyer viśvápsnyasya sprihayáyyasya rājan || 15 || ३८ ||

The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharming. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and refulgent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15

(९८) अष्टनवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः। इन्द्रो देवता। (१-६, ८) प्रथमादि-षडृचामष्टम्या ऋचश्चोष्णिक्, (७, १०-११) सप्तमीदशम्येकादशीनां ककुप्, (९, १२) नवमीद्वादश्योश्च पुर उष्णिक् छन्दांसि ॥

॥१॥ इन्द्राय साम गायत विप्राय बृहते बृहत्। धर्मकृते विपश्चिते पनस्यवे ॥१॥
त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः। विश्वकर्मा विश्वदेवो महाँ असि ॥२॥
विभ्राजञ्ज्योतिषा स्व१रगच्छो रोचनं दिवः। देवास्त इन्द्र सख्याय येमिरे ॥३॥
एन्द्र नो गधि प्रियः सत्राजिदगोह्यः। गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥४॥
अभि हि सत्य सोमपा उभे बभूथ रोदसी। इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥५॥
त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि। हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥६॥

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índrāya sā́ma gāyata víprāya br̥haté br̥hát | dharma-kŕ̥te vipaścíte panasyáve || 1 || tvám indrābhibhū́r asi tvám sū́ryam arocayaḥ | viśvákarmā viśvádevo mahā́ñ̐ asi || 2 || vibhrā́jañ jyótiṣā svàr ágacho rocanám diváḥ | devā́s ta indra sakhyā́ya yemire || 3 || éndra no gadhi priyáḥ satrā-jíd ágohyaḥ | girír ná viśvátas pr̥thúḥ pátir diváḥ || 4 || abhí hí satya somapā ubhé babhū́tha ródasī | índrāsi sun-vató vr̥dháḥ pátir diváḥ || 5 || tvám hí śáśvatīnām índra dartā́ purā́m ási | hantā́ dásyor mánor vr̥dháḥ pátir diváḥ || 6 || 1 ||

॥२॥ अधा हीन्द्र गिर्वण उप त्वा कामान्महः ससृज्महे। उदेव यन्त उदभिः ॥७॥
वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि। वावृध्वांसं चिदद्रिवो दिवेदिवे ॥८॥

ádhā hī̀ndra girvaṇa úpa tvā kā́mān maháḥ sasr̥jmahe | udéva yánta udábhiḥ || 7 || vā́r ṇá tvā yavyā́bhir várdhanti śūra bráhmāṇi | vāvr̥dhvā́ṁsaṁ cid adrivo divé-dive || 8 ||

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Sing a *Saman* hymn, a *Brhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

Your are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can canceal and lord of heaven, vast as a mountain spread on all sides. 4

O truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे । इन्द्रवाहा वचोयुजा ॥९॥
त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनाषहम् ॥१०॥
त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते सुम्नमीमहे ॥११॥
त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥१२॥

yuñjánti hárī ishirásya gā́thayorau rátha urúyuge | indra-vā́hā vacoyújā || 9 || tvám na indrā́ bharaṅ ójo nṛimṇáṃ satakrato vicarshaṇe | ā́ vīráṃ pṛitanāsháham || 10 || tvám hí naḥ pitā́ vaso tvám mātā́ satakrato babhū́vitha | ádhā te sumnám īmahe || 11 || tvā́ṃ sushmin puruhūta vājayán-tam úpa bruve satakrato | sá no rāsva suvī́ryam || 12 || 2 ||

(९९) नवनवतितमं सूक्तम्
(१–८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । प्रगाथः
(विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥३॥

त्वामिदा ह्यो नरोऽपीप्यन्वज्रिन्भूर्णयः ।
स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥१॥
मत्स्वा सुशिप्र हरिवस्तदीमहे त्वे आ भूषन्ति वेधसः ।
तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द्र गिर्वणः ॥२॥

99

Tvā́m idā́ hyó náró 'pīpyan vajrin bhū́rṇayaḥ | sá in-dra stómavāhasām ihá srudhy úpa svásaram ā́ gahi || 1 || mátsvā susipra harivas tád īmahe tvé ā́ bhūshanti vedhá-saḥ | táva srávāṅsy upamā́ny ukthyā̀ sutéshv indra girva-ṇaḥ || 2 ||

With holy songs are yoked to the broad wide-yoked chariot, carrying the resplendent Sun, the two horses moving at the word-signal. 9

O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion. 10

O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give wealth. 12

99

O thunderer, your rich and opulent worshippers—every day, to-day and yesterday have been offering devotion; which you have accepted. Listen to us O resplendent, who offer you praise. May you please come to our dwellings. 1

O Lord of vital faculties, handsome and fair, rejoice, we pray to you. May your votaries come to you. O resplendent, lover of songs, may your glories be exemplary and claim our lauds. 2

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥३॥
अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥४॥
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥५॥
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥६॥

ṣrā́yanta iva sū́ryaṃ víṣvéd índrasya bhakshata | vásūni jāté jánamāna ójasā práti bhāgáṃ ná dīdhima || 3 || ánarṣarātiṃ vasudā́m úpa stuhi bhadrá índrasya rātáyaḥ | só asya kā́maṃ vidható ná roshati máno dānā́ya codáyan || 4 || tvám indra prátūrtishv abhí víṣvā asi spṛ́dhaḥ | aṣas-tihá́ janitá́ viṣvatū́r asi tváṃ tūrya tarushyatáḥ || 5 || ánu te ṣúshmaṃ turáyantam īyatuḥ kshoṇī ṣíṣuṃ ná mātárā | víṣvās te spṛ́dhaḥ ṣnathayanta manyáve vṛitráṃ yád indra tū́rvasi || 6 ||

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्र्यावृधम् ॥७॥
इष्कर्तारमनिष्कृतं सहस्कृतं शतमूतिं शतक्रतुम् ।
समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम् ॥८॥

itá ūtí vo ajáram prahetā́ram áprahitam | āṣúṃ jétāraṃ hétāraṃ rathítamam átūrtaṃ tugryāvṛ́dham || 7 || ishkartā́ram ánishkṛitaṃ sáhaskṛitaṃ ṣatámūtiṃ ṣatákra-tum | samānám índram ávase havāmahe vásavānaṃ vasū-júvam || 8 || ३ ||

As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share. 3

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons. 4

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. 5

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augmenter of water. 7

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasuries. 8

(१००) शततमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य (१-३, ६-१२) प्रथमादितृचस्य षष्ठ्यादिसप्तानामृचां भार्गवो नेमः, (४-५) चतुर्थीपञ्चम्योश्चेन्द्र ऋषी । (१-७, १२) प्रथमादिसप्तर्चां द्वादश्याश्चेन्द्रः, (८) अष्टम्याः सुपर्ण इन्द्रो वा, (९) नवम्या वज्रो इन्द्रो वा, (१०-११) दशम्येकादश्योश्च वाग्देवताः । (१-५, १०-१२) प्रथमादिपञ्चर्चां दशम्यादितृचस्य च त्रिष्टुप्, (६) षष्ठ्या जगती, (७-९) सप्तम्यादितृचस्य चानुष्टुप् छन्दांसि ॥

अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात् ।
यदा मह्यं दीधरो भागमिन्द्रादिन्मया कृणवो वीर्याणि ॥१॥
दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।
असश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जङ्घनाव भूरि ॥२॥

100

Ayám̩ ta emi tanvā̀ purástād víṣve devā́ abhí mā yanti paṣcā́t | yadā́ máhyam̩ dī́dharo bhāgám indrā́d ín máyā kr̩iṇavo vīryā̀ṇi || 1 || dádhāmi te mádhuno bhakshám ágre hitás te bhāgáḥ sutó astu sómaḥ | ā́sas ca tvám̩ dakshiṇatáḥ sákhā mé 'dhā vr̩itrā́ṇi jaṅghanāva bhū́ri || 2 ||

प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।
नेन्द्रो अस्तीति नेम उ त्व आह क ईं ददर्श कमभि ष्टवाम ॥३॥
अयमस्मि जरितः पश्य मेह विश्वा जातान्यभ्यस्मि मह्ना ।
ऋतस्य मा प्रदिशो वर्धयन्त्यादर्दिरो भुवना दर्दरीमि ॥४॥

prá sú stómam bharata vājayánta índrāya satyám̩ yádi satyám ásti | néndro astī́ti néma u tva āha ká ım̩ dadarṣa kám abhí shṭavāma || 3 || ayám asmi jaritaḥ páṣya mehá víṣvā jātány abhy àsmi mahnā́ | r̩itásya mā pradíṣo vardhayanty ādardiró bhúvanā dardarīmi || 4 ||

100

I with my child come here before you along with all nature's bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour. 1

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities. 2

O my companions, eager to put a fight against one's own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, "There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?" 3

"Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend th World's as under". 4

आ यन्मा वेना अरुहन्नृतस्यँ एकमासीनं हर्यतस्य पृष्ठे ।
मनश्चिन्मे हृद आ प्रत्यवोचदचिक्रदञ्छिशुमन्तः सखायः ॥५॥
विश्वेत्ता ते सवनेषु प्रवाच्या या चकर्थ मघवन्निन्द्र सुन्वते ।
पारावतं यत्पुरुसंभृतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥६॥

á yán mā venā́ aruhann ṛitásyaṅ ékam ā́sīnam haryatásya prishṭhé | mánaş cin me hṛidá ā́ práty avocad áeikradañ chíşumantaḥ sákhāyaḥ || 5 || vişvét tā́ te sávaneshu pravā́cyā yā́ cakártha maghavann indra sunvaté | pā́rāvatam yát purusambhṛitám vásv apā́vṛiṇoḥ şarabhā́ya ṛíshibandhave || 6 || ४ ||

॥५॥ प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।
नि षीं वृत्रस्य मर्मणि वज्रमिन्द्रो अपीपतत् ॥७॥
मनोजवा अयमान आयसीमतरत्पुरम् ।
दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥८॥
समुद्रे अन्तः शयत उद्ना वज्रो अभीवृतः ।
भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिम् ॥९॥
यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद मन्द्रा ।
चतस्र ऊर्जं दुदुहे पयांसि क्व स्विदस्याः परमं जगाम ॥१०॥

prá nūnám dhāvatā prithañ néhá yó vo ávāvarīt | ní shīm vṛitrásya mármaṇi vájram índro apīpatat || 7 || máno-javā áyamāna āyasīm atarat púram | dívam suparṇó ga-tvā́ya sómam vajríṇa ā́bharat || 8 || samudré antáḥ şayata udnā́ vájro abhī́vṛitaḥ | bháranty asmai saṃyátaḥ puráḥ-prasravaṇā́ balím || 9 || yád vā́g vádanty avicetanā́ni rā́shṭrī devā́nām nishasā́da mandrā́ | cátasra ū́rjam duduhe páyāṅsi kvà svid asyāḥ paramám jagāma || 10 ||

When the lovers of sacred laws approach me, while I sit alone across Nature's Splendour, then my mind within proclaims to my heart, "my friends with their children are calling and crying for me." 5

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin. 6

Now haste severally and individually forward; he, your opponent, is not here who stopped your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy? 7

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer. 8

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it. 9

When the divine speech, the queen, the gladdener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish? 10

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥११॥
सखे विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे ।
हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसवे विसृष्टाः ॥१२॥

devíṃ vā́cam ajanayanta devā́s tā́ṃ viṣvárūpāḥ paṣávo vadanti | sā́ no mandrésham ū́rjaṃ dúhānā dhenúr vā́g asmā́n úpa súshṭutaitu ‖ 11 ‖ sákhe vishṇo vitaráṃ ví kramasva dyaúr dehí lokáṃ vájrāya vishkábhe | hánāva vṛitráṃ riṇácāva síndhūn índrasya yantu prasavé vísṛishṭāḥ ‖ 12 ‖ 5 ‖

(१०१) एकोत्तरशततमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य भार्गवो जमदग्निर्ऋषिः । (१-४, ५) प्रथमादिचतुर्ऋचां पञ्चम्याः पादत्रयस्य च मित्रावरुणौ, (५-६) पञ्चम्यास्तुरीयपादस्य षष्ठ्याश्चादित्याः, (७-८) सप्तम्यष्टम्योरश्विनौ, (९-१०) नवमीदशम्योर्वायुः, (११-१२) एकादशीद्वादश्योः सूर्यः, (१३) त्रयोदश्या उषाः सूर्यप्रभा वा, (१४) चतुर्दश्याः पवमानः, (१५-१६) पञ्चदशीषोडश्योश्च गौर्देवताः । (१-२, ५-१२) प्रथमाद्वितीययोर्ऋचोः पञ्चम्यादिद्वादशानाञ्च प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (३) तृतीयाया गायत्री, (४) चतुर्थ्याः सतोबृहती, (१३) त्रयोदश्या बृहती, (१४-१६) चतुर्दश्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

॥६॥ ऋधगित्था स मर्त्यः शशमे देवतातये ।
यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥१॥
वर्षिष्ठक्षत्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।
ता बाहुता न दंसना रथर्यतः साकं सूर्यस्य रश्मिभिः ॥२॥

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Ṛídhag itthā́ sá mártyaḥ ṣaṣamé devátātaye | yó nūnáṃ mitrā́váruṇāv abhíshṭaya āeakré havyádātaye ‖ 1 ‖ várshishṭhakshatrā urucákshasā nárā rā́jānā dīrghaṣrúttamā | tā́ bāhútā ná daṅsánā ratharyatáḥ sākáṃ sū́ryasya raṣmíbhiḥ ‖ 2 ‖

The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily Lauded. 11

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord. 12

101

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice. 1

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun. 2

प्र यो वां मित्रावरुणाजिरो दूतो अद्रवत् । अयःशीर्षा मदेरघुः ॥३॥
न यः संपृच्छे न पुनर्हवीतवे न संवादाय रमते ।
तस्मान्नो अद्य समृतेरुरुष्यतं बाहुभ्यां न उरुष्यतम् ॥४॥
प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।
वरूथ्यं१ वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥५॥

prá yó vām mitrāvaruṇājiró dūtó ádravat | áyaḥśīrshā máderaghuḥ ‖ 3 ‖ ná yáḥ sampríche ná púnar hávītave ná saṃvādā́ya rámate | tásmān no adyá sámṛiter urushyatam bāhúbhyām na urushyatam ‖ 4 ‖ prá mitrā́ya prā́ryamṇé sacathyàm ṛitāvaso | varūthyàm váruṇe chándyaṃ vácaḥ stotrám rā́jasu gāyata ‖ 5 ‖ 6 ‖

॥७॥ ते हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।
ते धामान्यमृता मर्त्यानामदब्धा अभि चक्षते ॥६॥
आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।
उभा यातं नासत्या सजोषसा प्रति हव्यानि वीतये ॥७॥
रातिं यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।
प्राचीं होत्रां प्रतिरन्तावितं नरा गृणाना जमदग्निना ॥८॥
आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
अन्तः पवित्र उपरि श्रीणानो३ऽयं शुक्रो अयामि ते ॥९॥

té hinvire aruṇáṃ jényaṃ vásv ékam putráṃ tisṛiṇā́m | té dhā́māny amṛítā mártyānām ádabdhā abhí cakshate ‖ 6 ‖ ā́ me vácāṅsy údyatā dyumáttamāni kártvā | ubhā́ yātaṃ nāsatyā sajóshasā práti havyā́ni vītáye ‖ 7 ‖ rātím yád vām arakshásaṃ hávāmahe yuvā́bhyāṃ vājinīvasū | prā́cīm hótrām pratirántāv itaṃ narā gṛiṇānā́ jamádagninā ‖ 8 ‖ ā́ no yajñám divispṛíśaṃ vā́yo yāhí sumánmabhiḥ | antáḥ pavítra upári śrīṇānó 'yáṃ śukró ayāmi te ‖ 9 ‖

O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

वेत्यध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये ।
अधा नियुत्व उभयस्य नः पिब शुचिं सोमं गवाशिरम् ॥१०॥

vety adhvar-
'úḥ pathíbhī rájishṭhaiḥ práti havyáni vitáye | ádhā niyutva ubháyasya naḥ piba súcim sómam gávāsiram || 10 || 7 ||

॥८॥ बण्महाँ असि सूर्य बळादित्य महाँ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥११॥
बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥
इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।
चित्रेव प्रत्यदर्श्यायत्यन्तर्दशसु बाहुषु ॥१३॥
प्रजा ह तिस्रो अत्यायमीयुर्न्यन्या अर्कमभितो विविश्रे ।
बृहद्ध तस्थौ भुवनेष्वन्तः पवमानो हरित आ विवेश ॥१४॥

báṇ mahán̐ asi sūrya báḷ āditya mahán̐ asi | mahás te sató mahimá panasyate 'ddhá deva mahán̐ asi || 11 || báṭ sūrya srávasā mahán̐ asi satrá deva mahán̐ asi | mahná devánām asuryàḥ puróhito vibhú jyótir ádābhyam || 12 || iyám yá nícy arkíṇī rūpá róhiṇyā kṛitá | citréva práty adarsy āyaty àntár dasásu bāhúshu || 13 || prajá ha tisró atyáyam íyur ny ànyá arkám abhíto vivisre | bṛihád dha tasthau bhúvaneshv antáḥ pávamāno haríta á vivesa || 14 ||

The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature's Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥१५॥
वचोविदं वाचमुदीरयन्तीं विश्वाभिर्धीभिरुपतिष्ठमानाम् ।
देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दभ्रचेताः ॥१६॥

mata

rudrāṇām duhitá vásūnām svásādityanam amṛitasya nábhiḥ | prá nú vocam cikitúshe jánāya má gấm ánāgām áditim vadhishṭa || 15 || vacovídam vā́cam udīráyantīm víṣvābhir dhībhír upatíshṭhamānām | devím devébhyaḥ páry eyúshīm gấm ā́ māvṛikta mártyo dabhrácetāḥ || 16 || 8 ||

(१०२) द्व्युत्तरशततमं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य भार्गवः प्रयोगो बार्हस्पत्यः पावको वाग्निर्वा, सहसः सुतौ गृहपतियविष्ठौ वा तयोरन्यतरो वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥९॥ त्वमग्ने बृहद्वयो दधासि देव दाशुषे । कविर्गृहपतिर्युवा ॥१॥
स न ईळानया सह देवाँ अग्ने दुवस्युवा । चिकिद्विभानवा वह ॥२॥
त्वया ह स्विद्युजा वयं चोदिष्ठेन यविष्ठ्य । अभि ष्मो वाजसातये ॥३॥
और्वभृगुवच्छुचिमप्नवानवदा हुवे । अग्निं समुद्रवाससम् ॥४॥
हुवे वातस्वनं कविं पर्जन्यक्रन्द्यं सहः । अग्निं समुद्रवाससम् ॥५॥

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Tvám agne brihád váyo dádhāsi deva dāṣúshe | kavír gṛihápatir yúvā || 1 || sá na īḷānayā sahá devā́ñ agne duvasyúvā | cikíd vibhānav ā́ vaha || 2 || tváyā ha svid yujā́ vayám códishṭhena yavishṭhya | abhí shmo vā́jasātaye || 3 || aurvabhṛiguvác chúcim apnavānavád ā́ huve | agním samudrávāsasam ||4|| huvé vā́tasvanam kavím parjányakrandyam sáhaḥ | agním samudrávāsasam || 5 || 9 ||

She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambroṣia—I address to men of wisdom—kill not her, the sinless inviolate COW. 15

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her. 16

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O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. 1

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. 2

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. 3

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke. 4

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firemament, I invoke. 5

आ सवं सवितुर्यथा भगस्येव भुजिं हुवे । अग्निं समुद्रवाससम् ॥६॥
अग्निं वो वृधन्तमध्वराणां पुरूतमम् । अच्छा नप्त्रे सहस्वते ॥७॥
अयं यथा न आभुवत्त्वष्टा रूपेव तक्ष्या । अस्य क्रत्वा यशस्वतः ॥८॥
अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते । आ वाजैरुप नो गमत् ॥९॥
विश्वेषामिह स्तुहि होतॄणां यशस्तमम् । अग्निं यज्ञेषु पूर्व्यम् ॥१०॥

á savám savitúr yathā bhágasyeva bhujím huve | agním samudrávāsasam || 6 || agním vo vridhántam adhvarāṇām purūtámam | ácha náptre sáhasvate || 7 || ayám yátha na ābhúvat tváshṭā rūpéva tákshya | asya krátvā yáśasvataḥ || 8 || ayám víśva abhí śríyo 'gnír devéshu patyate | á vájair úpa no gamat || 9 || víśveshām ihá stuhi hótṛīṇām yaśástamam | agním yajñéshu pūrvyám || 10 || [10] ||

śīráṃ pāvakáśocishaṃ jyéshṭho yó dámeshv á | dīdáya dīrghaśrúttamaḥ || 11 || tám árvantaṃ ná sānasíṃ gṛiṇīhí vipra śushmíṇam | mitráṃ ná yātayájjanam || 12 || úpa tvā jāmáyo gíro dédiśatīr havishkṛítaḥ | vāyór ánīke asthiran || 13 ||

शीरं पावकशोचिषं ज्येष्ठो यो दमेष्वा । दीदाय दीर्घश्रुत्तमः ॥११॥
तमर्वन्तं न सानसिं गृणीहि विप्र शुष्मिणम् । मित्रं न यातयज्जनम् ॥१२॥
उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः । वायोरनीके अस्थिरन् ॥१३॥

The one who is like the productive power of creator and like the Lord of grace and showerer of bliss—such a fire-divine, pervading the entire space of firmament, I invoke. 6

At our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abudance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13

यस्य॑ त्रि॒धात्ववृ॑तं ब॒र्हिस्त॒स्थावसं॑दिनम् । आप॑श्चि॒न्नि द॑धा प॒दम् ॥१४॥
प॒दं दे॒वस्य॑ मी॒ळ्हुषोऽना॑धृष्टाभिरू॒तिभिः॑ । भ॒द्रा सूर्य॑ इवोप॒दृक् ॥१५॥

yásya tridhátv ávṛitam barhís tastháv ásaṃdinam | âpaș cin ní dadhā padám ‖ 14 ‖ padáṃ devásya mīḷhúshó 'nādhṛishṭābhir ūtíbhiḥ | bhadrá sū́rya ivopadṛ́k ‖ 15 ‖ 11 ‖

॥१२॥ अग्ने॑ घृ॒तस्य॑ धी॒तिभि॑स्तेपा॒नो दे॑व शो॒चिषा॑ । आ दे॒वान्व॑क्षि॒ यक्षि॑ च ॥१६॥
तं त्वा॑जनन्त मा॒तरः॑ क॒विं दे॒वासो॑ अङ्गिरः । ह॒व्य॒वा॒हमम॑र्त्यम् ॥१७॥
प्रचे॑तसं त्वा क॒वेऽग्ने॑ दू॒तं वरे॑ण्यम् । ह॒व्य॒वा॒हं नि षे॑दिरे ॥१८॥
न॒हि मे॒ अस्त्यघ्न्या॒ न स्वधि॑ति॒र्वन॑न्वति । अथै॑ता॒दृग्भ॑रामि ते ॥१९॥
यद॑ग्ने॒ कानि॒ कानि॑ चि॒दा ते॒ दारू॑णि द॒ध्मसि॑ । ता जु॑षस्व यविष्ठ्य ॥२०॥
यदत्त्यु॑प॒जिह्वि॑का॒ यद्व॒म्रो अ॑ति॒सर्प॑ति । सर्वं॒ तद॑स्तु ते घृ॒तम् ॥२१॥
अ॒ग्निमि॒न्धा॒नो॒ मन॑सा॒ धियं॑ सचेत॒ मर्त्यः॑ । अ॒ग्निमी॑धे वि॒वस्व॑भिः ॥२२॥

ágne ghṛitásya dhītíbhis tepanó deva ṣocíshā | á deván vakshi yákshi ca ‖ 16 ‖ tám tvājananta mātáraḥ kavíṃ devā́so aṅgiraḥ | havyavā́ham ámartyam ‖ 17 ‖ prácetasaṃ tvā kavé 'gne dūtáṃ váreṇyam | havyavā́haṃ ní shedire ‖ 18 ‖ nahí me ásty ághnyā ná svádhitir vánanvati | áthaitādṛ́g bharāmi te ‖ 19 ‖ yád agne kā́ni kā́ni cid á te dā́rūṇi dadhmási | tá jushasva yavishṭhya ‖ 20 ‖ yád átty upajíhvikā yád vamró atisárpati | sárvaṃ tád astu te ghṛitám ‖ 21 ‖ agním índhāno mánasā dhíyaṃ saceta mártyaḥ | agním īdhe vivásvabhiḥ ‖ 22 ‖ 12 ‖

The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature's bounties and honour them. 16

Nature's bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22

(१०३) त्र्युत्तरशततमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः। (१-१३) प्रथमादित्रयोदशर्चामग्निः, (१४) चतुर्दश्याश्चाग्निमरुतो देवताः। (१-४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्च बृहती, (५) पञ्चम्या विराड्रूपा, (७, ९, ११, १३) सप्तमीनवम्येकादशीत्रयोदशीनां सतोबृहती, (८, १२) अष्टमीद्वादश्योः ककुप्, (१०) दशम्या ह्रसीयसी गायत्री, (१४) चतुर्दश्याश्चानुष्टुप् छन्दांसि॥

॥१३॥

अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः॥१॥
प्र दैवोदासो अग्निर्देवाँ अच्छा न मज्मना।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य सानवि॥२॥
यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः।
सहस्रसां मेधसाताविव त्मनाग्निं धीभिः सपर्यत॥३॥

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Ádarṣi gātuvittamo yásmin vratány adadhúḥ | úpo shú jātám ā́ryasya várdhanam agním nakshanta no gíraḥ || 1 || prá daívodāso agnír deváñ áchā ná majmánā | ánu mātáram pṛithivím ví vāvṛite tasthaú nā́kasya sā́navi || 2 || yásmād réjanta kṛishṭáyaṣ carkṛítyāni kṛiṇvatáḥ | sahasrasā́m medhásātāv iva tmánāgním dhībhíḥ saparyata || 3 ||

प्र यं राये निनीषसि मर्तो यस्ते वसो दाशत्।
स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम्॥४॥
स दृळ्हे चिदभि तृणत्ति वाजमर्वता स धत्ते अक्षिति श्रवः।
त्वे देवत्रा सदा पुरूवसो विश्वा वामानि धीमहि॥५॥

prá yám

rāyé nínīshasi márto yás te vaso dā́ṣat | sá vīrám dhatte agna ukthaṣaṅsínam tmánā sahasraposhíṇam || 4 || sá dṛiḷhé cid abhí tṛiṇatti vā́jam árvatā sá dhatte ákshiti ṣrávaḥ | tvé devatrā́ sádā purūvaso víṣvā vāmā́ni dhīmahi || 5 || [illegible]

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Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men. 1

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven. 2

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings. 3

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth. 4

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 5

॥५॥ यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नये ॥६॥
अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम् ॥७॥
प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे । उपस्तुतासो अग्नये ॥८॥

yó víṣvā dáyate vásu hótā mandró jánānām | mádhor ná pátrā prathamány asmai prá stómā yanty agnáye ‖ 6 áṣvaṃ ná gīrbhí rathyàṃ sudánavo marmṛijyánte devayávaḥ | ubhé toké tánaye dasma viṣpate párshi rádho maghónām ‖ 7 ‖ prá máṅhishṭhāya gāyata ṛitávne bṛihaté ṣukráṣocishe | úpastutāso agnáye ‖ 8 ‖

आ वंसते मघवा वीरवद्यशः समिद्धो द्युम्न्याहुतः ।
कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिरागमत् ॥९॥
प्रेष्ठमु प्रियाणां स्तुह्यासावातिथिम् । अग्निं रथानां यमम् ॥१०॥

á vaṅsate maghávā vīrávad yáṣaḥ sámiddho dyumny áhutaḥ | kuvín no asya sumatír návīyasy áchā vájebhir āgámat ‖ 9 ‖ préshṭham u priyáṇāṃ stuhy āsāvátithim | agníṃ ráthānāṃ yámam ‖ 10 ‖ 14 ‖.

May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His refulgentce. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10

॥१५॥

उदिता यो निदिता वेदिता वस्वा यज्ञियो ववर्तति ।
दुष्टरा यस्य प्रवणे नोर्मयो धिया वाजं सिषासतः ॥११॥
मा नो हृणीतामतिथिर्वसुरग्निः पुरुप्रशस्त एषः । यः सुहोता स्वध्वरः ॥१२॥
मो ते रिषन्ये अच्छोक्तिभिर्वसोऽग्ने केभिश्चिदेवैः ।
कीरिश्चिद्धि त्वामीट्टे दूत्याय रातहव्यः स्वध्वरः ॥१३॥
आग्ने याहि मरुत्सखा रुद्रेभिः सोमपीतये ।
सोभर्या उप सुष्टुतिं मादयस्व स्वर्णरे ॥१४॥

úditā yó níditā véditā vásv ā́ yajñíyo vavártati | dushṭárā yásya pravaṇé nórmáyo dhiyā́ vā́jaṃ síshāsataḥ || 11 || mā́ no hriṇītām átithir vásur agníḥ purupraśastá esháḥ | yáḥ suhótā svadhvaráḥ || 12 || mó té rishan yé ácchoktibhir vasó 'gne kébhiś cid évaiḥ | kīríś cid dhí tvā́m ī́ṭṭe dūtyā̀ya rātáhavyaḥ svadhvaráḥ || 13 || ágne yāhi marútsakhā rudrébhiḥ sómapītaye | sóbharyā úpa sushṭutím mādáyasva svàrṇare || 14 || 15 ||

He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. 11

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice. 12

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. 13

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. 14

NOTES

Book 8

Hymns 41-103

अष्टमं मण्डलम्

सूक्तानि ४१–१०३

NOTES ON BOOK No. 8

Hymn-41

For verse 2, see Nir.X.5.

2. **Nabhakasya,** नाभाकस्य, of the pain daspiser; See नभाकवत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्थात् पञ्चप्राणा मनोबुद्धि श्च स्वसेव यस्याः सा सरस्वती, सत्यावाणी)–*Daya.* On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारम्—Nir. X. 5; also seven kinds of metre or speech: सप्तिभः वाग्भिः "I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhaka at the same time. Let all others be killed." (गिरा गीत्यास्तुत्या, with speech, i.e. song or eulogy, पितृणां च मन्मभिः, मननीयैः स्तोमैः, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रशस्तिभिः, at the same time Nabhaka was a seer, ऋषिर्नाभाको बभूव, who in his speech, called him one having seven sisters at the birth of these flowing rivers—यः स्यन्दमानानामासामुपोदये सप्तस्वसारमेनमाह वाग्भिः स मध्यम इति निरुच्यते—He, Varuna, is called one belonging to the middle region; अथैष एव भवति, now this is he himself, नभन्तामन्यके समे, let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—मा भुवन्नन्यके सर्वे ये नो द्विषन्ति पापधियः पापसंकल्पाः —Nir. X. 5.

Nabhakasya, also means "of the sky covered with clouds"—मेघावृतस्याकाशस्य (नाभाकः नभते वधकर्मा—Nigh. II.19).

Pitrinam, पितृणां, of the seasons (ऋतवो वै पितरः —SBr. *II.* 4.1.32. The colour of lighting (विद्युत्) at the beginning of the rainy season (month of *asadha*, आषाढ़) indicates the forth-coming season:

वाताय कपिला विद्युदातपायाति लोहिनी ।
कृष्णा सर्वविनाशाय दुर्भिक्षाय सिता भवेत् ॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. Mahabhasye. II.3.13).

Hymn-42

The hymns have two triplets; verses 1-3 are devoted to Varuna and 4-6 to Asvins. The Rsi is *Arcanas* or Nabhaka and the metre anustup.

For Varuna, see earlier notes; he has meted the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the Ṛsi of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the *Jatavedas*; he is able to consume vast forests with his smoke-bannered fires. borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. **Arokah-Iva,** मारोका:ऽइव, like wild animals (मारोचमाना: पशव इव — *Sayana*).

Dat-bhih, with teeth (दतृभि: दन्तै:—*Sayana*).

4. **Vṛthak,** वृथक्=पृथक् diversely. See Yv. XXXIII. 2, where पृथक्, is for वृथक्.

5. **Ketavah,** ensigns. (केतव: ज्ञापका: —*Daya*. on Yv. VIII. 40; rays, किरणा:—Yv. XXX. 31; प्रज्ञानानि—Yu. VII. 41; विविध जगत: पृथक् पृथग् रचनादि नियामका ज्ञापका: प्रकाशकाश्चेपूवरस्य गुणा: —*Daya*.).

6. **Dhasim,** food (धासि मन्नम्; धातु धासि इत्यन्न नामसु पाठात्—Nigh. II.7).

7. **Tarunih,** तरुणीः, tender herbs (तरुणीः ओषधीः).

8. **Janjanabhavan,** जञ्जणाऽभवन्=जल्जलाभवन इति ज्वलति कर्मसु पाठात्—Nigh. I. 17; blazing.

10. **Nisanam,** निसानं=लिहानं=Kisses.

Juhvah, ladle (=स्रु च् ; जुह्वः होमसाधनभूतायाः स्रुचः —*Sayana*).

11. **Uksa,** उक्ष; OX; *Uksannaya,* for the eater of the ox.

Vasannaye, वशान्नाय, for the eater of the marrow (वशान्नं यस्यासौ वशान्नः —*Sayana*).

Somaprsthaya, सोमपृष्ठाय = सोमपूत पृष्ठाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपृष्ठाय सोम-पृष्ठो येन तस्मै=अग्नये—*Daya.* on Yv. XX. 78).

13. **Bhrgu-vat,** like Bhrgu, as by Bhrgu (Bhrgu=man of distinction (भृगव इति पदनाम—Nigh. V. 5) विद्यायाऽविद्याया भर्जका निवारकाः, the one who dispels ignorance by his enlightenment.—*Daya.* on I.143.4; I.127.7.

Manusvat, मनुष्वत्, by Manus; by intellectuals.

Angirasvat, अंगिरस्वत्, by men of vitality.

14. **Agni,** thou art killed by Agni, a sage by a sage, a saint by a saint and a friend by freind, See Ait. Br. I. 16 : "For thou, O Agni, by Agni, sage by the sage, good by the good," (he says); one is a sage, the other a sage; one is good, the other good. "Friend with friend thou art enkindled" (he says); he is his own friend in that Agni is Agni's (अग्ने अग्निना विप्रो विप्रेण सन्त्सतेति विप्र इतरो विप्र इतरः सन्नितरः सन्नितरः सखा सख्या समिध्यस इत्येष ह वा अस्य स्वः सखा । यदग्निरग्नेस्तं मर्जयन्त सुक्रतुं पुरोयावान माजिषु—Ait. Br. I. 16).

16. Rohit-asva, रोहिदश्व, driven as if on red horses (one who has red horses).

18. Angirastama, अंगिरस्तम, most vital among vital forces.

19. Manisinah, मनीषिणः, intellectuals (मनस ईश्वराः —*Sayana*).

Medhirasah, मेधिरासः, men of wisdom (मेधाविनः —*Sayana*).

Dhibhih, with actions and thoughts (धीभिः कर्मभिः —*Sayana*).

Admasadyaya, for the attainment of food; for the furtherance of their property (अद्मसद्या अन्नस्य भजनाय—*Sayana*).

28. Sahaskrta, procured by mechanical strength; i.e. by the process of attrition (सहस्कृत: सहस्साबलेन कृतश्चासि—*Sayana*).

29. Dhasim, food (धासि अन्नं हविः —*Sayana*; Nigh. II. 7).

31. Siram pavaka-socisam, शीरंपावकशोचिषं —(Praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्), it rests through all (अनुशायिनमिति वा) or pervades all (आशिनमिति वा—Nir. IV. 14).

32. Sardhan, doing with speed, boldness of force (शर्धन् बलं कुर्वन्—*Sayana*; वेगं कुर्वन्—*Venkata*).

Hymn-44

The hymn is devoted to Agni, the Rsi is Virupa Angiras.

2. Suktani, सूक्तानि, **Su+uktani, sweet spoken words.**

5. Haryata (vocative), O propitious one. O 'amiable one; O

beloved (हर्यंत कामयमान—*Sayana*).

6. Ṛtvijam, the priest (ऋत्विजं ऋतौ यष्टव्यम्, i.e. one that is to be adored in due season; see I. 1. 1, also ऋतुयष्टारं, i.e. one who offers in due season (*Sayana* on V. 22. 2).

7. Kavikratum, him by whom the rites are performed (कविक्रतुं क्रान्तकर्माणम्); the wise; possessing sharp intellect; omniscient (क्रान्तप्रज्ञ, सर्वज्ञ—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सकलविद्यायुक्ता क्रतुः प्रज्ञा कर्म क्रमदर्शनं वा यस्यतम्—*Daya*. on Yv. IV. 25; मग्निं=भौतिकम् on III. 2.4; कवीनां विदुषां क्रतुः प्रज्ञाकर्म वा क्रतुवता यस्य स तम्—*Daya*. on III. 27. 12).

Kavi, कवि, wise. He is so called because his presence is desired (√कम्), or the word is derived from √कव्, to praise (कविः क्रान्तदर्शनो भवति कवतेर्वा—Nir. XII. 13, on V. 81.2).

9. Santya, O giver of good (सन्त्य भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat*. सत्.=benevolent, kind.

11. Risatah, those who injure (रीषतः=रिषतः हिंसकान्—*Sayana*) (रिष हिंसायाम्; रिषे=रेषणाय, हिंसकाय Nir. X. 45; cf. VII. 34. 17; V. 41.16, usually occuring with Ahirbudhnya.

13. Urjah, ऊर्जः, food (usually energy, or fuel) (ऊर्जः अन्नस्य—*Sayana*; from ऊर्क=अन्न, Nigh. II.7)

Urjah-napatam, source of energy, son of food.

14. Agne, O fire of spirituality.

Barhisi, बर्हिषि यज्ञे; in the hearts.

Devaih, divine attributes.

16. **Apam retansi,** seeds of aquatic life, (अपां रेतांसि स्थावर जंगमात्मकानि भूतानि—*Sayana*); the seed of waters, the movable and immovable productions of the creative waters.

21. **Sucivrata-tamah,** the purest offerer; extremely pure in functions (शुचिव्रततमः अतिशयेन शुद्धकर्मा—*Sayana*).

23. **Yat syam aham tvam, tvam va gha sya aham,** If I were thou or thou wert I; or if I were rich like you or you were poor like me.

24. **Kam,** कम्=च=and=cum.

Vibhavasuh, rich in splendour (विभावसुः दीप्तिधनः —*Sayana*).

25. **Dhrtavrataya,** to the observant of pious rites (धृतव्रताय धृतकर्मणे —*Sayana*).

Vasrasah girah, my loud praises; (वाश्रासः वाशनशीलाः गिरः स्तुतयः —*Sayana*).

26. **Visvadam,** all-consuming; all devouring; the devourer of entire oblation (विश्वादं सर्वस्य हविषोऽत्तारम्—*Sayana*).

Puru vepasam, the performer of numerous acts (पुरुवेपसम् बहुकर्माणम्—*Sayana*).

27. **Stomaih,** स्तोमैः praises (स्तोत्रैः)

28. **Santya,** see note on verse 9. (सन्त्य भजनीय, adorable even *phala-prada*, फलप्रद, or giver of success).

सन्त्य (vocative)—I.15.12; 36.2; 45.5; 9;III. 21.3; V.51.3; VIII.19.26; 44.9; 28

29. **Adma-sat,** seated at the oblations; see *Adma-Sadyaya* : VIII.43.19.

अद्मसत् — I.124.4; VIII. 44.29

अद्मसदः — VI. 30.3

अद्मसदाम् — VII.83 7

अद्मसद्याय — VIII 43.19

अद्मसद्वा — VI. 4.4.

30. **Kave,** O wise (कवे क्रान्तकर्मन् !—*Sayana*).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मृध्रेभ्यः हिंसकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14; III.21 and IV.2 respectively.

1. **Anusak,** आनुषक्, it is the name of a series in succession (आनुषगिति नामानुपूर्वस्य । अनुषक्तं भवति —Nir. VI.14). Also आनुषक् आनुकूल्ये.

Strnanti barhih anusak, स्तृणन्ति बर्हिः आनुषक्, they spread the grass successively.

For *Anusak*, आनुषक्, see : I.13.5; I.52.14; 58.3;72.7; II.6.8; III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10; 9.1; 16.2; 18.2; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII. 44.8 etc.

(आनुषक्=अनुकूलं, II.6.8; अनुकूलतया I.58.3; आनुकूल्ये VI.48.4—*Daya.*).

2. **Pṛthuh svaruh,** broad their sacred shaving पृथुः स्वरुः ; *Svaru* is not explained by Sayana; it is the first shaving or splinter from the sacrificial post—*Wilson*. See *Katyayana*, VI. 4.12; VI. 9.12.

स्वरुः —IV.6.3; VIII 45.2; स्वरूणां VII.35.7.

Svarum, the giver of heat: the sun (स्वरुं तापकमादित्यम् —*Daya*. On I.92.5; *Svaruh* = स्वरुः उपदेष्टा, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरूणां = यज्ञशालास्तम्भशब्दानाम्—of the sound coming from the sacrificial post); स्वृ शब्दोपतापयोः—Unadi I 10 (स्वरुः - स्वर्यन्त उपतप्यन्ते प्राणिनोऽनेनेति स्वरुः वज्रं वा).

3. **Ayuddhah,** Unopposed powerless to combat (अयुद्धः इत् आगयोद्धेव). See also I.32.6. (अयोद्धेव०).

5. **Apsah na,** like a stately elephant (अप्सः न दर्शनीयोगज इव—*Sayana*; *apsah* is also beautiful lightning. See Nir. III.5 and V. 13 for अप्सस् (निरिणीते अप्सः—I.124.7; अप्स इति रूपनाम—Nigh III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty: it is derived from the negative of √प्सा, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (*Sakapuni*). In "whatever forbidden food." *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word '*apsarah*', one who possesses a beautiful person (Nir. V. 13).

Girih, गिरिः, cloud—Nigh. I.10.

7. **Svasvayu**, स्वश्वयुः, borne by excellent vital energies, desirous of gallant steeds (स्वश्वयुः कल्याणमश्वमिच्छन्—*Sayana*).

8. **Vajrin**, वज्रिन्, O strong and resolute.

13. **Gayam**, गयम्=गृहम् (गयं गृहमिवो उपद्रवेभ्यो रक्षकम्).

Adarinam, the opener (आदारिणं आदर्त्तारम्—*Sayana* cf. VIII. 24.4).

Arujam, आरुजम्, guarding from harm.

14. **Panim**, the trader; barterer, (see I.33.3. also).

15. **Vedah**, वेदः, wealth; treasure (*Nigh*. II.10; see VII.15.3).

Revan, रेवान्, opulent (रेवान् धनवान्—*Sayana*).

Adasurih, the miser, one who does not give alms (अदाशुरिः अदानशीलः —*Sayana*).

20. **Rambhah**, रम्भः and **pinakam**, पिनाकम्, are synonyms of staff. *Rambhah*, i.e. people grasp it: We grasped thee as decrepit people their staff (आ त्वा रम्भं न जिव्रयः ररम्भ). The sense is that we lean on thee as decrepit man on their staff (रम्भः पिनाकमिति दण्डस्य । रम्भ आरभन्त एनद् । आरभामहे त्वा जीर्णा इव दण्डम् —Nir. III.21).

24. **Goparinasa**, by sincere dedication; also by the Soma mixed with milk (गोपरीणसा गव्येन पयसा संमिश्रितेन सोमेन—*Sayana*).

Gaurah—Buffalo (*Wilson*); deer (गौर: मृग:, deer or a beast—*Sayana)*.

26. **Kadruvah**, pertaining to Kadru,—the name of a Ṛsi; a sincere seeker; *Kadru* is also pitcher. *Kadruvah* word does not occur anywhere else in the Ṛgveda.

27. **Yadau**, यदौ, from *Yadu*, people toiling hard. See earlier notes on *Yadu*.

Turvase, तुर्वशे, from तुर्वश, Turvasa; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma*, *artha*, *kama*, and *moksa*.

Ahnavayyam, अह्नवाय्यम्, day to day miseries. Name of an enemy (*Wilson*; *Sayana*). The word does not occur anywhere else in the Ṛgveda. Macdonell and keith have taken no note of it. Also *ahnu*= he prevailed indisputable in battle.

Turvane, in the combat or battle (तुर्वणे संग्रामे—*Sayana*).

29. **Ṛbhuksanam**, ऋभुक्षणम्=महान्तम्, mighty; see earlier notes:

ऋभुक्षण: — VII.48.1; X.92.11; (vocative); IV.37.3; 5, 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

ऋभुक्षणम् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुक्षा: (Nigh. III.3; महन्नाम; Nir. IX. 3; king of the Ṛbhus).

Tugrya-Vrdham, तुग्र्यावृधम्=तुग्र्यस्यवृधम्,, augmenters of water (उदकस्य वर्धयितारम्—*Sayana*; तुग्र्या=water, Nigh. I.12).

30. **Trisokaya** for attaining three splendours; for the one with triple splendour (see also X.29.2); for *trisoka* or for people of three regions. (त्रिशोकाय त्रिशोकनामर्षये--*Sayana*). Trisoka being the name of an ancient mythical Rsi (I.112.12; VIII.45.30; also Av. IV. 29.6). A Saman or chant; named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—*Macdonell* and *Keith*.

Also the one who has regrets for being involved in malicious qualities, actions and temperaments (त्रिषु दुष्ट गुणकर्मस्वभावेषु शोको यस्य त्रिशुकः —*Daya*. on I.112.12).

Girim, cloud (गिरि मेघम्—Nigh. I.10).

37. See Nir. IV 2. O men, what friend has said, "Unprovoked I have killed my friend? Who flies from us."=Here the word मर्य, *marya*, is synonym of man, or it may be a synonym of boundary (since boudary is settled by men). (मर्या इति मनुष्यनाम मर्यादाभिधानं वा स्यात् मर्यादा मर्यैरादीयते). Boundary is the line of division between two bounded places (मर्यादा मर्यादिनो विभागः).

Methati (मेथति) means to provoke (मेथतिराक्रोशकर्मा—Nir. IV.2).

Hymn-46

1. **Tva-vatah vayam smasi**, त्वावतः वय स्मसि "We belong to one like thee; since none other is like Thee, we are Thine."

8. **Nrbhih**, from men from foes (नृभिः नृभ्यः शत्रुभ्यः —*Sayana*).

9. **Taruta**, the deliverer from enemies (तरुता शत्रूणां तारकः—*Sayana*).

12. **Visve manusa**, all men; all priests associated with men (विश्वे

सर्वेष्वध्वर्यवादयः मानुषा मनुष्य सम्बन्धिनः —*Sayana*).

14. Vah—वः=यूयं=you all (*Sayana*); or for your sake (वो युष्माकं हिताय—*Sayana*).

Vaco yatha. वचो यथा. in your words, or, i.e. in the Gayatri or Tristubh metre (वचः वाग्युष्मदीया यथा येन प्रकारेण प्रवर्त्तते गायत्र्या त्रिष्टुभा वा—*Sayana*).

15. Nunam-atha, नूनमथ; it is not नूनमद्य (नूनं+अद्य) as mistaken by *Sayana*.

16. Athyatha (अति+अथ); it is not अद्यापि or अद्यद्य as mistaken by *Sayana*.

17. Visva-manusam marutam iyaksasi, thou art worshipped of all men: thou showest favour to all men and the Maruts; or to the Maruts who are known to all men (cf VI. 49.4).

18. Ajmabhih, with streaming trains of clouds; along with vehemently flowing waters (अज्मभिः बलैः बलकरैरुदकैः —*Sayana*), *ajman* is also गमनम् cf. I 112.17; also *sangrama*=अज्म=combat, Nigh. II.17; cf. I.112.17)

19. Codayat mate, O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (चोदयन्मते । चोदयन्ती धनं प्रेरयन्ती मतिर्यस्य सः—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षु चोदयन्मति, having the mind as its instigator.

20. Bhujyum purvyam (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyam*, going before in the battle and *Bhujyum* the preserver of all. (पूर्व्यं संग्रामेष्वग्रतो गन्तारं; भुज्युम्—"भुजपालने", सर्वस्य रक्षकम्—*Sayana* on VIII.22.2); also भुज्युं भोजयितारम्; पूर्व्यं प्रवृद्धम् —*Sayana*).

21. Ivat, ईवत् = गमनवत् मयादिलक्षणम्, such, so great.

Purtam adade. पूर्तं आददे, would receive this complete gift.

Vasah. वशः, god-depending; having reliance in God. (कामयमानाः—विद्वज्जन—*Daya.* on I.129.1).

Prthusravas, possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with Vasa, वश—I.116.21; VIII.46.21. In the present verse, it refers to the generosity of पृथुश्रवस कानीता. For the episode, see the Sankhayana Srauta Sutra.

Asvyah, अश्व्यः=अश्वपुत्रः, if refers to *vasa* as the son of *Asva*. (See I.112.10; 116.21; VIII.8.20: 24.14: 46.21: 23; 50.9; X.40.7).

Kanite, loving Lord. The word occurs twice in this hymn also:

कानीतस्य—VIII.46.24.

कानीते —VIII.46.21.

27. Aratve, अरत्वे for the courteous (the term occurs nowhere else in the Rgveda)

Akse. अक्षे, for the liberal.

Nahuse, नहुषे, for men.

Sukrtvani. सुकृत्वनि, determined to perform noble deeds.

These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Prthusravas or other Kings.

सुकृत्वनि — VIII.46.27

सुकृत्वने — VIII.13.7

नहुषः — I.122.8; 10.11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्याणि — IX.88.2

नहुष्येभिः — IX.91.2

28. Asvesitam, inspired by vital energies (or horses) (अश्वेषितं अश्वैः प्रापितम्—brought by horses—*Sayana*).

Rajesitam, रजेषितम्, brought by camels or mules (रजः अश्वतरो गर्दभो वोच्यते—*Sayana; Venkata*).

Sunesitam, शुनेषितम्, brought by dogs.

Ajma, food (अज्म अन्नम्—*Sayana*, Nigh. II.7).

Hymn-47

The Adityas, as well usas (उषस्, dawn) are the deities. Various self-luminary bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the *Prakṛti* is the mother of Mitra, Aryaman and Varuna (9). The Adityas give us cattle, milch kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, *tri*, the three), the Adityas, and the *usas* help in eradicating these evils (13-16) Usas is invoked to get rid of evil dreams, ill-omened dreams (14-18).

Anehasah vah Utayah su utayo va utayah, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids (अनेहस: व: ऊतय सुऽऊतय: व: ऊतय:).

4. Visvasya gha it, विश्वस्य घ इत्, of every one (who does not offer sacrifice; सर्वस्याप्ययष्टु:—*Sayana*).

6. Parih-vṛta it ana, परिह्वृता इत् अना, by painful means; by observing penance etc. (परिपीडितेनैव तपो नियमादिना—*Sayana*).

Ana janah, the living man; the man that breathes (अना प्राणयुक्ता जना: —*Sayana*); one endowed with life; cf. IV. 30.3. म्रियन्ते च न इत् अना त्वा—*Sayana*—"Verily men succumb through the loss of wealth given by you"—*Wilson*.

Asha vah (आश व:), swiftly moving (आशव: शीघ्र गमना: According to the *Pada-Patha* आश and व: are separate terms, but Sayana in interpreta-

tion has combined into one मातव:).

7. **Sa-prathah sarma,** सप्रथ: शर्म=समान प्रथना: सर्वत: पृथुभूता या शर्म सुखम्; You have given great (सप्रथ:) happiness (शर्म).

Tam tigmam, that fierce or harsh (तिग्मं तीक्ष्णं).

Tyajah, wrath, anger (त्यज: क्रोधनामैतत्—*Sayana*).

9. **Revatah,** (*Nigh*. II.13) wealthy; rich (रेवत: धनवत: —*Sayana*)

Aryamnah, अर्यम्ण:, of Aryaman; of the vital wind.

10. **Tridhatuh,** Three *gunas*; three elements; three-fold—the three, cold (शीत), heat (आतप) and moist or wet wind (वात), (See VI.67.2 in connection with वरूथ्यम्—शीतवातातपानां वारयितृ; also त्रिवरूथ—VIII.18.21—शीतातपवर्षाणां निवारकम्—*Sayana*). According to Dayananda we have: त्रिधातव: (1)—सत्व, रजस् तमस्, (V. 47.4) three elements; (2) अस्थि, मज्जा, वीर्यं —Yv. XXI. 37). (bone, marrow and semen).

त्रिवरूथ: (three abodes)—1. शीत (cold), उष्ण (hot) and वर्षा (moisture)—(VI.46.9).

2. भूमि. (ground), अध: (underground), अन्तरिक्ष (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निकृष्ट (worst)—(VI.15.9).

4. आध्यात्मिक (spiritual), आधिदैविक (mental), and आधिभौतिक (physical) Yv. XV.1) pleasures.

5. Rains, winter and summer (V.4.8).

11. Sutirtham, secure destination (सुतीर्थं शोभनावतार प्रदेशम्—*Sayana*); secure place to land (घाट) by the side of river.

Spasah, स्पशः, visible, shore (स्पशः स्पष्टारः, क्रियताइत्यर्थः—*Sayana*); from √स्पश्, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा कूलस्थः पुरुषोऽधोगतमुदकं जिज्ञासुस्तत्रस्थं मनुष्यं वा—*Sayana*).

12. Na avayai na upayai (न अवय्यै न उपय्यै), neither to threaten nor to assail us; nor to him who threatens or assails us. (अवयै हिंसितुं अवगच्छते, उपयै उपगच्छते—*Sayana*).

13. Trite aptye, त्रिते आप्त्ये, Trita Aptya was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—*Trite Aptye asmat are dadhatana*, keep it far from us in Trita Aptya (*Roth*), *are* (आरे) means far or at a distance (आरे दूरे—*Sayana*).

14. Tritaya Aptyaya para vaha, त्रिताय आप्त्याय परा वह, keep it far away for Trita Aptya.

The Asvalayana Grhya Sutras prescribe the verses 14-15 to be recited after an unpleasant dream.

Trita-Aptya are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. Niska, gold or gold ornament; *niska*, is also a gold coin. (4 *Survarnas*= 1 *Niska*). See:

निष्कग्रीव—V.19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2.

निष्कग्रीव: —निष्कं चतुस्सौवर्णं-प्रमितमाभूषणं ग्रीवायां यस्य स: —*Daya.* on V.19.3; निष्कं सुवर्णाऽऽभूषणम्—*Daya.* on II.33.10; निष्कान् सौवर्णान् अश्वान् तुरङ्गान्—*Daya.* on I.26.2).

16. **Tad-annaya**, let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नाय। यदेवजागरावस्थायां भोजयत्वेन प्रसिद्धं मधुपायसादि स्वप्नेऽपि भोक्तृ इत्यर्थः —*Sayana*).

17 **Kalam,** कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the Ṛgveda.

Safam, शफम्, hoof (or bones etc. as unfit). See Taittiriya Sam VI.I.10; here शफ=1/8 of the value of a cow, and कला as very small portion in the sale and purchase of Soma or कला=1/16 of the value of a cow. The word शफम् does not occur anywhere else in the Ṛgveda; though we have

शफऽआरुज: — X.44.9

शफऽआरुजम् — X.87.12

शफऽच्युत: — I.33.14

शफम् — VIII.47.17

शफऽवत् — III.39.6

शफात् — I.116.7; 117.6

शफानाम् — 163.5; V 6.7

शफोऽइव — II.19.3.

(शफेषु गवादि खुर विह्लेषु च्युत: पतित आसिक्तो य: स: शफच्युत: —*Daya.* on I.33.14); शफात् खुरात्, शं फणति प्रापयतीति शफोवेगस्तस्माद्वा— *Daya.* on I.117.6; शफानां शं फणाति तेषां (वेगानाम्)—*Daya.* on I.163.5).

Hymn-48

For verses 7 and 10, See Nir. 7 and VI.4 respectively.

The entire hymn is devoted to *Soma*; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The Soma, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink *Soma*, (3); It becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King Soma prolongs our life (7). Soma blesses us for our welfare, (8) and is the guardian of our bodies (9). Soma has been placed within us (10). When the mighty Soma climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to Soma (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. Srausti-iva, like the swift one (श्रौष्टी । श्रुष्टीति क्षिप्रनाम । तत्सम्बन्धी श्रौष्टी । क्षिप्रगाम्यश्व: —*Sayana*); like the swift moving horse.

7. **Abani-iva vasarani**—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Days (वासराणि) are so called because they are of different courses (वासराणि वेसराणि विवासनानि गमनानीति वा), or they are bright, or they pass away.

9. **Vasyah,** best of all (वस्य: श्रेष्ठान्).

10. **Ṛdudarena sakhya saceya,** ऋदूदरेण सख्या सचेय, *Ṛdu-udara* means Soma; its inside (उदर) is soft, or it is soft inside the man. (ऋदूदर: सोम: । मृदूदर: । मृदूदरेष्विति वा—Nir. VI.4).

12,13. **Pitarah,** parents.

14. **Nidrah,** dreams (निद्र: स्वप्ना: —*Sayana*).

Visvaha, विश्वह, always; all the days (विश्वह सर्वेष्वप्यह:सु —*Sayana*).

Vayodhah, the giver of food (वयोधा: वयोऽधा: अन्नदाता—*Sayana*).

Hymns-49-59

The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the Ṛgveda from 49-59. are commonly known as the *Valakhilyam*, वालखिल्यम्. Their Ṛsis and Devatas are as follows:

Hymn	*Ṛsi*	*Devata*	*No. of verses*
49 (i)	Praskanva	Indra	10
50 (ii)	Pustiguh	Indra	10

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Kṛsah	Praskanva —Danam	5
56 (viii)	Prsadhrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the ṛsis belong to the family of Kanva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificience of Praskanva), the *devata* of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The *Bṛhaddevata* takes notice of only 8 hymns (VIII, 49-56); "Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54. 3-4) is addressed to Visvedevah. The last verse (प्रचेत्यग्नि:, 56.5) is to Agni, but the ending of this verse दिवि सूर्यो अरोचत is devoted to the

Sun." The *Bṛhaddevata* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the Kashmir Khila collection, which (Chapter III. 1-14) only contains the first eight (VIII.49-56), introduced with the words वालखिल्या: परेऽष्टौ (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanasas* and *Apam* as follows: ये नखा: । ते वैखानसा: । ये वाला:, ते वालखिल्या: । यो रस: सोऽपाम् । (from the intent determination of Prajapati were born Vaikhanasa seers from *nakha*, nails; Valakhilya seers from Vala (वाल) or hairs, and the marine creatures like tortoise (kurma) from the body sap or essence—प्रजापते: सत्यसंकल्पात् तत्सकल्पानुसारेण तत्तद्वस्तूत्पद्यते; तस्यशरीरस्य ये नखा: प्रासंस्ते वैखानस नामका मुनयोऽभवन् । ये च शरीरवाला: केशास्ते वालखिल्य नामका मुनयोऽभवन् । य: शिरस्य रस: सारांश: सोऽपां मध्ये कश्चित् कूर्मोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the Ṛgveda, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the Ṛgveda (अभिन्ने खिल्ये निदधाति देव्युम्—VI.28.2; खिल्ये खण्डेषु भवे—*Daya*.) in which it is said that God places the worshipper on an unbroken khilya (अभिन्ने खिल्ये), and he accordingly conjectures the reading अखिल्य भिन्ने, the land unbroken by barren strips. According to Oldenberg, *Khilya* means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to Khilyas in the Ṛgveda is X 142.3. (उत खिल्या उर्वराणां भवन्ति). These are the only two places where the word Khilya occurs in the Ṛgveda (VI.28.2; and X.142.3). The words *Vaikhanasa* and *Valkhilya* do not occur in the Ṛg. text.

In the *Sarvanukarama* (Index) of the Ṛgveda, there is no reference to the hymn 58, (५८ सूक्तविषये सर्वानुक्रम सूक्तं नास्ति).

Khila-hymns in Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रयिर्नय: पितृवृत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indravaruna*; for them, we have a reference in the Bṛhaddevata (III.119) as follows : दशाश्विनानीमानीति इन्द्रावरुणयोस्तुति: । This eleventh Khila, devoted to Indra-Varuna appears as the eleventh Valakhilya Hymn VIII. 59 (xi), the seer of which according to the *Sarvanukramani* is *Suparna*. This collection of the eleven Khila hymns in the Book I is spoken of in the *Ṛgvidhana* I.20.3 as the eleven purifying *Suparna* Hymns (सौपर्णानि पवित्राणि सूक्तान्येकादश). Of the ten Asvin Hymns, we know only the Pratikas of two (viz प्राग्वद्विवाम—of the first, and one of the others प्रवारायन्तु मधुनो घृतस्य).

Valakhilya and the Aitareya and Kausitaki Brahmanas—The Valakhilya hymns have been used at several places in the Aitareya Brahmana, usually along with the Nabhanedistha (नाभानेदिष्ट), Vṛsakapi (वृषाकपि) and Evayamarut (एवयामरुत्): V.15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The Kausitaki Brahmana of the Ṛgveda school also refers to the Valakhilyas (xxx 4; xxx 8): I shall quote the latter one : "Having recited the strophe and anti-strophe, he recites the Valakhilyas; the strophe and antistrophe are the body, the Valakhilyas the breaths; these breaths are not separated (from the body). They say "why are they (called) Valakhilyas?" That which is not in contact in two fields, they call *Khila*; these breaths are a hair (बाल) in breath and are not separated; therefore are they Valakhilyas.

Padapatha (पदपाठ)—Just as the Pada Pathas are available for other Ṛg .Hymns, similarly they are also available for the Valakhilyas. This also shows that reverence to the Valakhilyas was shown as much as to the other Ṛg. Hymns. Dayananda in his Caturved Visaya Suci चतुर्वेद विषयसूची, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पदार्थविद्या), as the usual subject matter.

Arguments against these Hymns—

Sayana in is his commentary has not commented on the Valakhilya Hymns. The Sayana Commentary, edited by the Vaidika Samsodhana

Mandala, Tilak Maharastra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhava has commented on the Mandala VIII of the Ṛgveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson's and Griffith' translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson's Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the Ṛgveda : नीपातिथिम्, पुष्टिगो, श्रुष्टिगो, सांवरणी, पार्षद्वाणः, दस्यवेवृक, पूतक्रतु, पूतक्रता, ऋजूनस्, दशोण्य, दशशिप्र, श्लीष्ट ।

Hymn-49

The Ṛsi is *Praskanva*; प्रस्कण्व; the deity Indra and the meire is Pragatha (the odd line *Bṛhati* and the even *sato-bṛhati*).

Satanika-iva, शतानीकाऽइव, like a weapon with a hundred edges (Cowell); with a hundred hosts (*Griffith*); with a large number of armies of enemy (शतानीकेव अपरिमितान्येव रिपु सैन्यानि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dhṛsnuya, धृष्णुया, with boldness.

Dasuse, दाशुषे, for the charitable person; for the offerer.

Gireh rasah, गिरेः रसाः, like the water brooks from a mountain as water-streams from clouds (गिरि=मेघनाम=पर्वत, Nigh. 1.10).

Vṛtrani, वृत्राणि, sins,evils, nescience.

3. **Girvanab,** गिर्वण:, O, the one praised by the speech of devotee (गिर्वण: वोभिर्वननीयेन्द्र; Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

Madab, exhilarating (मदा: हृषकरा:).

Apo na okyam sarab, as waters flow to a lake, the reservoir.

Indavab, exhilarating; pleasing; the soft-hearted one (Soma juice);

4. **Anehasam,** always protecting, incomparable, matchless; free from sins.

Pratarnam, capable of taking across through difficulties; helpful (प्रतरणं प्रवर्धनम्); strengthening;

Vivaksnan, pleasing; swelling, praise worthy, energy giving, (विवक्षणं प्रतिशयेन स्तुत्यम्).

Ksudra-iva, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुद्रेव दीनेभ्य इव).

Dhṛsat =**dṛsad** (दृषद्=धृषद्=millstone).

Kirasi nab Ksudreva dhrsat, scatter thy gifts over us, even as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

Tmana=atmana, त्मना=आत्मना, but itself (स्वयमेव).

5. **Stomam,** to our laud (*Griffith*); to our praise (Cowell).

Hiyanah, urged on (हियान: प्रेर्यमाण:).

Sotṛbhih, by the Soma-pressers (सोतृभि: सोमाभिषवकर्तृभि:).

Dhenavah, words or speech; cows; milk-products.

6. Udri-iva avatah, उद्री ऽइव अवत:, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव । उदकान् उदकवान् अवतो न कूप इव स यथा सस्यादि सेक्त्रे जल क्षरति तद्वत्) *udriva*=one with the raised mouth.

Vibhutim aksita-vasum, विभूतिमक्षिता वसुम्, prosperity with unfailing wealth.

7. Asubhih, with swift ones, with speeds (आशुभि: शीघ्रगामिभि: with speedy horses, शीघ्रगामिभिरश्वै:). *Ugrebhih*, with mighty ones (उग्रेभि: उद्‌गूर्णबलै: Indras horses are said to be swift and mighty ones.

8. Harayah, steeds coursers; horses; rays.

Asavah, आशव:, speedy.

Vata-iva prasaksinah, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिण: वायव इव प्रकर्षेण संगच्छमाना:).

Manusah apatyam, Manu's seed (*Griffith*); race of Manu (मनुष: मनो: अपत्यं अपतनहेतुं यजमानम्) man, the house-holder or Yajamana.

Pariyese, encircles (परीयसे सर्वत आगच्छसि).

Visvam svardṛse, whole heaven becomes visible: (विश्वं स्व: स्वं स्वर्लोकं

पृथे द्रष्टुमिच्छसि).

9. **Medhyatithi,** mendicant, a seer of this name (मेध्यातिथि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिथिम् मेध्याः संगमनीयाः पवित्रा अतिथयो यस्य तम्—शिल्पिजनम्—*Daya.* on I.36.17; मेध्यैरतिथिभिर्युक्तोऽध्यापकः—*Daya.* on I.36.10; पवित्रैः पूजकैः शिष्यवर्गसंयुक्तो विद्वान्—*Daya.* on I.36.11).

Nipatithim, the name of a seer (नीपातिथिम्); leading ascetic; the respectable person who shows the right path.

नीपऽअतिथिम्—VIII.49.9

नीपऽअतिथौ—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places:

The hymn VIII. 34 of the Rgveda is also assigned to this Rsi by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

10 For *kanva* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

Pakthe, in the one matured in experience; in *paktha* (पक्थ), a favourite of the Asvins. Name of a king in mythology. Paktha is also the name of a people (VII.18.7); as one of the tribes that opposed the Trtsu-Bharatas (तृत्सु भरत) in the *Dasarajna* (दाशराज्ञ) of battle of the ten Kings. In the three passages of the Rgveda (VIII.22.10; 49.10; X.61.1), a Paktha is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu,* whose tribe, the *Purus,* were aided by the Pakthas in their unsuccessful onslaught on Sudas (सुदास्). In the third passage, he seems specified as Turvayana (तूर्वयाण), and appears

as an opponent of Cyavana (च्यवान). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (*Macdonell* and *keith*).

Dasavraja, (दशव्रज) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

Gosarya, (गोशर्य), the name of a kastriya; the name of a protege of the Asvin (VIII.8.20; 49.10; 50.10). See earlier note. *Go* (गो)=string of a bow; *sara* (शर)=arrow; *gosarya*, for a trained archer.

Hymn-50

1. Sakram, शक्रम्, All-potent, almighty Lord; an epithet of Indra.

Sahasrena-Iva manhate, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Sunvate, सुन्वते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Suradhasam, precious wealth (सुराधसं शोभनधनोपेतम्).

2. Sata-anika, शतानीका, with hundred mouths, or innumerable arrowheads or points (शतानीका: शतपरिमितानि अनीकानि मुखानि यासां ता:).

Hetayah, weapons for purposes of killing (हेतय: हनन साधनान्यायुधानि).

Maghavatsu, in liberal and rich worshippers (मघवत्सु हविर्लक्षणधनवत्सु

यजमानेषु); amongst the respectable affluent persons.

Girih, गिरिः, cloud or mountain.

3. **Sutasah,** the flowing, or effusing (सुतासः अभिषुताः); exuding devotional love (like sweat).

Dughah-iva, like milch-kine (हविर्दुघा धेनवो यथा).

Apo-na, like water steams (आपो न। ता यथा स्नानपानादिना सफलीक्रियन्ते तद्वत्).

4. **Dhitayah,** fingets (धीतयः अंगुलयः, *Nigh.* II.5); praises or prayers (धीतिभिः=well composed hymns, VI 61.2; धीतिभिः कर्मभिः, with actions, Nir.XI.16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. **Tosate,** तोशते for the suppression (तोशतिर्वधकर्मा; "नितोशते निबर्हयति" —इति वधकर्मसु पाठात्—Nigh. II.19).

Atyah na, like a constant moving horse or horse-rider (अत्यो न सतत गमनशीलोऽश्व इव).

Iyanah, rushing (इयानः गच्छन्).

Svadhvare, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वध्वरे शोभनयज्ञे। अध्वर इति यज्ञनाम। ध्वरतिहिंसा कर्मा। तत्प्रतिषेधः, Nir. I.8; *Adhvara* is a synonymn of *sacrifice*, the verb √ध्वृ, *dhvṛ*, means to kill; *a-dhvara* denotes the negation of it (killing).

Paure havam, the call to Paura; the invitation to Paura's house.

According to Roth, *paura* means the filler, the satisfier; "thou approvest summons to the satisfying beverage." (*Cowell*).

Paura, it is a commune of numerous types or categories of people.

7. **Ṛsvah ṛsvebhih a gahi,** come Lofty with Lofty ones (ऋष्व: ऋष्वेभि: आ गहि—ऋष्वै: महद्भि: हरिभि: ऋष्व: महांस्त्वमा गहि आगच्छास्मद् यज्ञम्). Lofty ones may be the mighty horses (महद्भि हरिभि: एतत्संज्ञकैरश्वै:).

Haribhih yujanah, yoked with steeds; in the company of intellectuals.

8. **Harayah,** bays, horses, steeds, the individual souls.

Rathirasah, that draw the chariots (the souls in the chariot of body).

9. **Etasam,** एतशम्, a ṛsi (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, Surya; mostly horse of the Sun; the cavalry (एतशं अश्वसैन्यम्).

10. **Gotram harisriyam,** a staff (गोत्रं) graced with bay steeds; a gold-bright stall of kine (हरिश्रियम् । हरि: हरितवर्णा श्री: लक्ष्मीर्यस्य तादृशम्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

Dirghanithe, a qualifying adjective to *medhe adhvare*, i.e. at the sacrificial feast of long duration (दीर्घनीथे दीर्घस्वर्लोक पर्यन्तं नीथं हवि: प्रापणं यस्य तस्यभूते, i.e. carrier for a long-long time along a long path. Also "to Dirghanitha, thine home friend-*Griffith* also *Cowell*.

Medhe, in the sacred Yajna or sacrifice (मेधयज्ञे).

Hymn-51 (iii)

1. Nipatithau, (नीपातिथौ), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the householder, the performer of the sacrifice is Nipa (नीप). Like the guest of that one is *Nipatithi* (नयति हविर्देवान् पाति रक्षति यजमानं चेति नीपः। तादृशोऽतिथिर्यस्य, तस्मिन् नीपातिथौ).

Manu, (मनु), the descendent of *Samvarna* (सांवरण), *Nipatithi Medhatithi Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medhyatithau, an ascetic, venerable as a guest (यतिथि=संन्यासी, in the sacred acts and ceremonies. (मेध्यातिथौ मेध्यः यज्ञार्हः। अतिथिर्यस्य तादृश एतन्नामके ऋषौ)।

Pustigau, pertaining to Pustigu (पुष्टिगु); one possessing cow, the sustainer of the family; a Ṛsi of that type or name (पुष्टिगौ। पुष्टिः कुटुम्बपोषिका गौर्यस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to Srustigu (श्रुष्टिगु); *srusti* is a synoym of moving with speed (श्रुष्टीति क्षिप्रनाम; Nir. VI.12; 13; see VII.39.4; a padanama (पदनाम), Nigh. IV.3; श्रुष्टिः शीघ्रव्यापिनी गौर्यस्य तादृशे मयि च whose speech or cow is quick and speedy).

Samvarnau. सांवरणौ, to be selected out or given preference in a rightful manner.

Pustigau. *Srustigau* and *Samvarnau*, these words occur nowhere

else in the Ṛgveda.

2. Parasad-vanah, पार्षद्वाण:, the son of Prsadvan (पृषद्वाण); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the Ṛgveda.

Praskanva, see earlier notes; a Ṛsi of hymns I 44-50, VIII 49; IX 95. See I.44 6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

Jibrim, decripit (जिव्रिं जराजीर्णम्).

Uddhitau, forlorn (उद्धितं; ऊर्ध्वदेशे स्थापितम्); nicely settled; bound by nice relations

Dasyave-vṛka, the giver of enlightenment to liberal devotee (दस्यु =devotee who surrenders his all to Lord) Literally, it means "wolf to the Dasyu"; the name of a man occuring four times in the *Valakhilya Hymns* only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a *Ṛsi*, but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पूतक्रतु) VIII. 56.2 and *Putakrata* was his wife, VIII.56.4 (पौतक्रत: and पूतक्रतायै). These two terms occur in the *Valakhilya Hymns* only (a term पूतक्रतो occurs in VIII.68,17 also).

3. Ya ukthebhir na vindhate, य उक्थेभिर्न विन्धते, who does not lack hymns of praise (*Griffith*); who has no lack of praise (*Cowell*) (विन्धते परिचरति। विधति: परिचरणकर्मा। विधतिरिति कर्मा— Nir. X.23).

Vada navyasyamati, sing with the newest hyms (नव्यस्या नवतरा मतो स्तुति वद ब्रूहि).

Rsicodanah, worth being instructed or impelled by rsis or the enlightened teachers (ऋषिचोदन: ऋषीणां मंत्राणां तद्द्रष्टृणां वा चोदन: प्रवर्त्तकोसि).

4. **Saptasirsanam,** the seven-headed hymn (सप्तशीर्षाणं सप्तसंख्याका: शीर्षवत् प्रधानभूतं वस्मयो यस्य तादृशम्), like the one with seven rays (seven colours of spectrum).

Tridhatum, त्रिधातुम्, the sustainer of the three regions, *bhuh, bhuvah* and *svah* (त्रिधातुं त्रयाणां भूरादिलोकानां पोषकम्); three-parted (*Griffith*).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमे हृदे उत्कृष्टतमे स्थाने; द्युलोकाख्ये स्थितम्).

5. **Naviyasim sumatim,** his newest favour (नवीयसींनवतरामकृतपूर्वां सुमतिं कल्याणीं मतिं अनुग्रह बुद्धिम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (गोमति गवोपेते व्रजे गजाश्वादि पशुसमूहे); in this human body, provided with sense organs.

6. **Rayasposam,** रायस्पोषम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

7. **Kadacana starih na,** never fruitless; never injuring (स्तरी: हिंसक: कदाचन कदापि नास्ति न भवसि)

8. **Nanakse,** overtakes (ननक्षे व्याप्नोतिस्म)

Krivi, a demon of this name; a water-well, a tank (क्रिविरिति कूपनाम—Nigh. III. 23; see II.17.6); an injurer, कृणोति हिनस्ति येन् तद्—Yv. X.20.

Susna, a demon or *asura* of this name; also a cloud; thunder of

a cloud; an oppressor of the type of thunder. (शुष्णः शोषकं बलवन्तम्)—*Daya.* on I.56.3; VII.19.2); strength (शुष्णं बलनाम Nigh. II.9); the sun (शुष्णस्य आदित्यस्य—Nir, V:16); susna is a demon which entered into the eye of a man and has become the pupil of the eye (शुष्णो दानवः प्रत्यक् पतित्वा मनुष्याणामक्षीण प्रविवेश स एष कनीनकः कुमारक इव परिभासते—SBr. III.1.3.13). Susna as demon is also mentioned along with Sambara, Pipru and Varcin.

For Susna, see among numerous others (शुष्णस्य)

शुष्णः—VI 20.5

शुष्णम्—I.11.7; 33.12; 56.3; 63.3; 101.2; 103 8; 129.9; II. 14.5; 19 6; III.31.8; IV.16.12; V. 29.9; 32.4; VI. 16 8; 26.3; 31.3; VII. 19.2; VIII. 51.8; X.22.7; 14; 99 9; 111.5

शुष्णहत्येषु —I.51.6

शुष्णे —VIII.6.14.

For Krivim, see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For Arya, Dasa (दास), Rusama (रुशम) and Paviru (पवीरु), see our earlier notes.

रुशमम् —VIII.3.12

रुशमाः —V.30.12

रुशमानाम् —V.30.14

रुशमासः —V.30.13

रुशमे —VIII.4.2; 51.9

रुशमेषु —V.30.15.

Arye rusame paviravi, in the Vaisya (business class), equipped with weapon a ksattriya (soldier class).

Rusama, an injurer (रुशमानां हिंसकमंत्रीणाम् —*Daya.* on V.30.14); those who kill an injurer (ये रुशान् हिंसकान् मिन्वन्ति ते —V.30.12; —V.30.13); also all ordainer

For Paviru :

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवस्य —I.174.4

(पवीरवत् प्रशस्त: पवीर: —ploughshare—फालो विद्यते यस्मिन् तत् ; लाङ्गलं काष्ठम् —*Daya.* on Yv, XII.71; also पवीर: from पवि=thunderbolt (Nigh. II.20), तत् हरन् मत्वर्थीयश्छान्दसः। पविः शल्यो भवति यद् विपुनाति कायम्। तद्वत्। पवीरमायुधम्। तद्वान् इन्द्रः पवीरवान् —Nir. XII.30: भतितस्योपवीरवान् —XX.60.3)

Pavi, means a javelin, because it tears the body open; *paviram,* पवीरं, means a pointed weapon, i.e. furnished with javelins; *pavi-ra-van* पवी-र-वान्, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (यो धनादि रक्षार्थं पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, अर्ये वैश्ये —*Daya.* on Yv. XXXIII.82.

Paviravi, पावीरवी, is divine speech (पावीरवी च दिव्यावाक्), (Nir. XII. 30).

Hymn-52 (iv)

1. **Vivasvati Manau,** with Manu called Vivasvan (*Griffith*); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

Sakra the endeavouring self.

Ayau, in the midst of men; of the living man; of light or of water (आयो: अयनस्य मनुष्यस्य ज्योतिषो वोदकस्य वा —Nir. XI.49 on प्र भृक्षस्यायो: । सिषक्तु न ऊर्जव्यस्य पुष्टे:—V.41.19).

Also *ayuh*, आयु:=*vayuh*, वायु:=*ayanah*, अयन: —Nir. IX 9; ayu, vayu, the swift one.

2. **Matarisvan,** मातरिश्वन्, the ṛsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेध्य, the ṛsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prsadhra, पृषध्र, the ṛsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

Rjunasi, ऋजुनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasmau, स्यूम रश्मौ, highly radiating; one with a halo of enlightenment. A favourite of Asvins (I.112.16).

Dasonye, दशोण्ये, dasonya is one possessing control on ten vital breaths. (प्राण, अपान, व्यान, समान, उदान, नाग, कूर्म, कृकल, देवदत्त and धनञ्जय)

Dasasipre, दशशिप्रे, dasasipra is one who is master of his five sense organs and five organs of actions. The terms ऋजूनस्, दशोण्य and दशशिप्र do not occur anywhere else in the Rgveda.

5. **Goh-asvasya data,** गोरश्वस्यदाता, the giver of cows and horses, or wisdom and vigour.

Isanakṛta, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

7. **Kada Cana prayucchasi,** never neglects Ubhe janmani both the worlds, this and beyond.

Turiya, O fourth one, O beyond all.

Aditya, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryeman and Aditya;—in this fourth is Aditya.

Havanam Indriyam, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

8. **Purvyam astavi,** अस्ताविपूर्व्यम्—sung is the song, that comes from eternity (the song of ancient time-*Griffith*).

9. **Purviḥ ṛtasya bṛhatiḥ anusata,** पूर्वीः ऋतस्य बृहतीः अनूषत, have sung many a *Bṛhati* of sacrifice.

10. **Ksoni,** क्षोणी earth.

Gavasirah, गवाशिरः, mingled with milk.

Hymn-53

1. Maghavan, मघवन्, O full of excellent wealth and riches; an epithet of Indra.

Jyestham, the eldest, the highest, the nearest (ज्येष्ठं अतिशयेन प्रशस्यम्)

2. Ayu, Kutsa and Atithigva, see our earlier notes (eg. I.53.10—त्वमस्मैकुत्समतिथिग्वमायुम्). The names of ṛsis according to mythology.

Ayum, आयुम्, long life, related to

Atithigvam, अतिथिग्वम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. Paravati, those at a distance; (परावति दूरदेशे वर्तमानाः); pressed out afar (*Griffith*).

Arvavati, those at close quarters; those near (अर्वावति समीपदेशे वर्तमानाः); pressed near us (*Griffith*).

Adrayah, madhvah, pressing stones (in connection with the Soma pressing); (अद्रयः अद्रिप्रभवास्ते सोमाः मध्वः मधुरम्); मध्वः=meath, mead, fermented honey (*Griffith*); मध्वः रसः —the honey-juice (*Cowell*).

Adrayah, also like the cloud (अद्रिः=मेघनाम, Nigh. I.10).

Madhvam rasam the sweet elixir of enlightenment.

4. **Sistesu,** शीष्टेषु=शिष्टेषु, amongs the gentry; among the *Sistas* (a tribe of no importance).

The word शीष्ट occurs only in this *Valakhilya Hymn* and nowhere else in the *Ṛgveda.*

5. **Svape Svapibhih,** O brother, with brotherly feeling; O good kinsmen, with good kinsmen (स्वापे is vocative) (स्वापे सुखरामाप्तेन्द्र, O readily approachable Indra; (स्वापिभिः शोभना आपयः आप्ता बान्धवः यासु ताभिः); स्वापिभिः= सु+आपिभिः ; स्वाप्ते= सु+आपे; आप्लृव्याप्तौ; (pervading); आप्लृ लम्भने (चुरा०), approachable, available.

6. **Ajiture,** victorious in battle (आजितुरे संग्रामे त्वरमाणम्; जित्वरमितयर्थः); आजौ=संग्रामनाम, Nigh.II.17).

7. **Bharesu,** in combats, in battle (भरेषु संग्रामेषु— Nigh. II.17).

Sasavansah, one rich in food (ससवांसः हविर्लक्षणान्नवन्तः); which praising (ससम्=अन्ननाम, Nigh. II.7).

Hotrabhih, with holy offerings; with words of praise (होत्राभिः वाग्भिः स्तुतिलक्षणाभिः ; होत्रा=वाङ्नाम Nigh. I.11. (*Griffith*).

Manamahe, we mean; we acknowledge; we praise or worship (Cowell). (मनामहे स्तुमः).

Vayam hotrabhih......manamahe, we worship thee with invocations and prayers when we obtain our desire. (*Cowell*); with holy offerings and invocations, we mean, that we may win the spoil (*Griffith*).

8. **Brahma,** prayer, resplendence, food (ब्रह्म=अन्नम्, Nigh. II.7).

Vajayuh ajim, one who longs for food, strength or spoils in battle (वाज: अन्ननाम, Nigh. II.7); आजिम्=आजौ=अज्म-संग्रामम्, Nigh. II.17); वाज:-वाज:-बलनाम—Nigh. II.9).

Sam ame, सं+अमे, unite myself (सम् अमे संगतो भवामि).

Mathinam agre, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

Hymn-54 (vi)

1. **Girbhih,** गीर्भि:, by words or speech; by praises.

Paurasah, पौरास:, the disciplined men, people or folk, (पुरोभवा स्तोतार:); the offerers (*Cowell*).

Ghrtascutam, to you, the giver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृतश्चुतं घृतस्राविणं गवादिगणम्).

Dhitibhih, धीतिभि: ; by figers, by virtuous actions (धीतिभ: अंगुलीभि:).

Naksan, have drawn, came close (नक्षन् व्याप्नुवन्ति).

2. **Krsah,** कृश:, Ṛsi of the Hymn VIII.55 (vii) (कृश: काण्व ऋषि:) ; also a Yajamana of this name, (कृशे एतन्नाम्नि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva asme matsva, एवास्मे मत्स्व, be glad with us.

3. Visve devasah, all godly or learned people; all Nature's bounties.

Vasavah, they who provide protection; the Vasus.

Rudrah, the punishers of the wicked; loving like the vital breaths.

Marutah, men; the cloud-bearing winds.

4. Pusa, पूषा, the sustainer, the sun.

Visnuh, विष्णुः, the all-pervading; even widely spread atmosphere.

Sarasvati, सरस्वती, the divine speech of enlightenment.

Sapta-sindhavah, सप्तसिन्धवः, the seven streams of vital breaths.

Apah, आपः, waters.

Vatah, वातः, winds.

5. Sadhamadyah, one who enjoys in the company of others; feast-companion. (सधमाद्यः सहमादन योग्यः).

6. Ajipate, O lord of battles, (आजिपते संग्रामपालक).

Hotrabhih, with words of prayers (होत्राभिः स्तुतिलक्षणाभिः वाग्भिः), by

invocations.

Devavitibhih, देववीतिभिः, by entertainment of gods (*Griffith*), (देववीतिभि: देवकर्तृकाभिः); by the virtuous qualities of the learned ones.

Vitih, वीती:, by feasts (वीती: प्रशनवान् स्तुतिभिः प्रोत्सहमानो हविरत्तेत्यर्थः); by sacrificial feasts (*Griffith*); full of wisdom.

Srnvire, शृण्विरे, are far-famed; high fame is theirs.

Viti......_srnvire_; high fame is theirs who win by invocations, feasts and entertainment of the Gods (*Griffith*); far-famed are those who obtain their desires, by sacrificial fests, by invocations and by entertaining the gods (*Cowell*). May the glory of those persons be heard far and wide who with enlightened words of wisdom offer their praises and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. **Praskanva,** प्रस्कण्व, learned wise person of special merits.

Sthuram, स्थूरम्, solid, firm.

Sasayam, शशयम्, exuberant.

Ahrayam, अह्रयम्, inexhaustible.

Hymn-55 (vii)

2. **Divi satam svetasah uksanah tara na rocante**—A hundred heavenly bodies, while in radiance are shining like the stars in heaven

(this refers to hundreds of white self-luminous stars in heaven).

Uksan, उक्षण, the word has been ridiculously translated "oxen" by Cowell and Griffith.

Venun, वेणून् bamboos; pipe organs of music (वेणून् मस्करान्).

Sunah, शुन:, dogs (शुन: सारमेयान्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मृदूकृतानि चर्माणि धवलितानि).

Bulbajastuka, tufts of *bulbaja*, a kind of coarse grass, *Elusine Indica*, used for numerous purposes when plaited. (बल्वजस्तुका: तृणपूला:).

Arusinam, of red coloured cows (आरुषीणामारोचमानानां गवाम्) or red-hued mares (*Griffith*; *Cowell*).

4. **Kanvayanah,** काण्वायना:, O disciples of men of wisdom (*vocative*).

5. **Syavih,** श्यावी:, dark or brown cows (श्यावी: कपिला गा:); dark mares (*Griffith*).

Syavih pathah, the red and dark (of vitality and inertia) paths of life (*rajasa* and *tamasa*).

Saptasya, साप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.

Hymn-56 (viii)

1. Dasyave vṛkah, the suppressor or subjugater of infidels or Dasyus, i.e. Indra (हे वृक शत्रुविकर्तनेन्द्र !) *vṛka* is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विक्रान्त ज्योतिष्को वा —Nir. V.20).

The sun is also called *vṛka*, because he dispels darkness (आदित्योऽपि वृक उच्यते । यदा वृङ्क्ते—Nir. V.21 on I.117.6).

A dog is also called *vṛka* on account of biting (श्वापि वृक उच्यते । विकर्तनात्—V.21. on VIII.66.8).

2. Amamhat,, अमंहत्, gave (or gives); awarded or awards (अमंहत् अदुः).

Dasa sahasra dasyave vṛkah, दशसहस्रा दस्यवे वृकः, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of Dasyus (slaves) (अयुत संख्याकान् दस्यून् ; अत्र दस्यु पक्षे विकर्तनात् वृकः । आदित्यपक्षे विद्वन् पक्षे ईश्वरपक्षे च विकृतज्योतिषको विक्रान्तज्योतिष्को । यदा वृङ्क्ते इतिवक्र । इति विवेकः).

Pautakratah, पौतक्रतः, an epithet of Indra because his actions are also pure, or virtuous (हे पौतक्रत पवित्रकर्मवन्निन्द्र).

Also Pautakratah is son of *Putakrata*, (पूतक्रता the mother). Perhaps she is so known as being the wife of *Putakratu*, (पूतक्रतु, the father).

5. Havyavat agnih, the fire produced by attrition which is the carrier of oblations (हव्यवाट् हविषां वोढा).

Sumat rathah, with his car, or with the car that moves by itself

(सुमत् रथः स्वयमेव रंहणस्वभाव: ; सुमत् स्वयमित्यर्थ: —Nir. VI.22; i.e. *sumat* means 'of one's own accord').

Hymn-57 (ix)

1. **Yajatra**, यजत्रा, the respectable men of enlightenment; an epithet for *Asivins* (यजत्रा यजनीयौ देवौ द्योतमानावश्विनौ).

Nasatya, नासत्या—नासत्यौ, not untruth i.e. both of them truthful (सत्यभूतौ), an epithet for Asvins.

Tṛtiya savana, the third libation; the period of life after the age of 48 (अथ यान्यष्टा चत्वारिंशद् वर्षाणि तत् तृतीयं सवनम्—Chandogya Up. III.16.

2. **Devah trayah-ekadasasah**, देवास्त्रय: एकादशास:, thirty three gods: (अष्टौ वसव: एकादश रुद्रा द्वादशादित्या: प्रजापतिश्च वषट्कारश्च, 8 vasus; 11 rudras, 12 adityas, prajapati and *vasatkara*).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. **Divah-rajasah pṛthivyah**, of the celestial, midspace and terrestrial regions.

Vṛsabhah, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

Hymn-58 (x)

1. **Anucanah brahmanah**, an intellectual person of deep learning;

a learned Brahmana.

2 The verse indicates that one and the same *Agni* or energy is present in the fire produced by attrition for consuming oblations; the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव —Katha; तत्सृष्ट्वा तदेवानुप्राविशत् —Taitt. Up, II.6; सूर्य आत्मा जगतस्तस्थुषश्च—I.115.1); just as Agni, Surya and all these Nature's bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines every where.

3. **Citramagha yasya yoge addijanje**—She of wondrous wealth was born to harness (चित्रं चायनीयं मघं गवाश्वादि लक्षणं धनं यस्याः सा चित्रमघा) *Jyotismantam*, bright and radiant (ज्योतिष्मन्तं ज्योतींषि सूर्यादीनि प्रकाश्यत्वेन सन्ति यस्य तम् । "तस्य भासा सर्वमिदं विभाति" —Up.

Ketumantam, diffusing splendour (*ketu* is banner; *ketu* is wisdom; केतुः-केतः-प्रज्ञा, Nigh. III.9).

Tricakram, त्रिचक्रम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुषदम् । शोभने आत्मस्वरूपे सीदति तिष्ठतीति सुषत् सुप्रतिष्ठः तम्).

Bhurivaram, full of many gifts (*Cowell*); treasureladen (*Griffith*); dear to so many creatures (भूरिवारं भूरिभिर्बहुभिः प्राणिभिः वरो वरणीयस्तम्).

Hymn-59 (xi)

The Ṛsi of this hymn is Suparnah Kanva; and the hymn is devoted to Indra-Varuna, and the metres are tristup and jagati.

Indra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. **Bhagadheyani,** shares (भागधेयानि भवदंश भूतानि) (in the rituals the shares of offerings line *caru*, चरु and *purodasa*, पुरोडाश etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु अभिषुतेषु सोमेषु).

Siksathah, शिक्षथः, assist (शिक्षथः अभिमतं प्रयच्छथः ; शिक्षतिर्दान कर्मा— Nigh. III 20).

2. **Osadhih-apah,** ओषधीः-आपः, plants and waters (ओहृयाचा ओषधयः, आपः उदकानि).

Nih sidhvari, निःऽसिध्वरी, one with efficacious vigour (निःषिध्वरी नितरां मंगलस्वभावा).

Rajasah, pare, beyond midspace (रजसः अन्तरिक्षलोकस्य सम्बन्धिनः पारे पारतीरे).

Adhvanah, of paths (अध्वनो मार्गस्य).

Na kih at eva ohate, none becomes strong enough to gain success, (also नकिः आोहते न कोऽपि तर्कगोचरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (अदेवा देवप्रतियोगी असुरादिः शत्रुः शातयिता).

3. **Sapta-vanih,** divine speech expressed in seven metres, from

the Gayatri to jagati (सप्तवाणी: सप्तसंख्याका: सर्पण स्वभावा या वाणी: । वाण्य: सप्तहोतृकाणां स्तुतिरूपा वाच:) seven holy voices (see IX.103.3; प्रभिवाणी ऋषीणां सप्तनूषत).

Krsasya, कृशस्य, of *Krsa*, is who has gone feeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

Krsa is mentioned with *samvarta* as a pious sacrificer to Indra in the Valkhilya Hymn (VIII.54.2), and as a speaker of truth (VIII.59.3) and whilst a third is traditionally ascribed to his authorship. He seems also to be mentioned with Sayu, शयु, as a protege of the Asvins in X.40.8; युवं ह कृशं युवमश्विना शयुम्, but here the word may merely denote the "feeble man". (*Macdonell and Keith*)

कृशम्—VI.28.6, VIII.75.8; X.40.8

कृशस्य—II.12.6; VIII.59.3; X.39.3

कृशाय—X.117.3

कृशे—VIII.54.2.

4. **Sapta svasarah,** seven sisters; sister-streams of the Soma (*Cowell*); (सप्त सप्तसंख्याका: स्वसार: स्वयं सारिण्यो वाण्य: सन्ति), the seven divine speeches through seven metres).

5. **Tribhih-Saptebhih,** त्रिभि: सप्तभि:, through the three times seven, 3×7=21 (see *tri-saptah* at numerous places). The seven horses of the sun in three groups (सप्तयोऽश्वा: तेषां समूह: । सप्तयूथैस्तै: त्रिसंख्याकैरश्वसमूहै:). Also perhaps the Maruts, thrice-seven, being used indefinitely for a larger number consisting of troops of seven (I.133.6).

Twenty-one out of the evolutionary elements in the school of the

Samkhya.

Hym-60

2. Ghṛtakesam, One with brandishing flames (घृतकेशं ज्वालाकेशम्—*Venkata*; butter-haired—Wilson cf. घृतपृष्ठम्, butter-backed; (प्रदीप्तकेशस्थानीयज्वालम्—*Sayana*).

Napatam, non-protector (नपातं न पातयितारम्—*Sayana*).

6. Surayah, wise persons, priests, the praisers (सूरयः स्तोतारः—*Venkata*; स्तोतारो मेधाविनोऽस्मदीयाः पुत्रादयः ; hymners or sons—*Sayana*).

9. Ekaya, dvitiyaya, tisṛbhih and Catasṛbhih, by one, by second, by three, by four, i.e. Ṛc, Yajus, Saman and Nigada (एकयागिरा ऋचा:—*Venkata*; *Sayana* ; ऋगाद्यास्तिस्रः गद्यपद्यकाव्यलक्षणा चतुर्थी गीः—*Uvat*; एकया गिरा ऋग्लक्षणया उत अपि च द्वितीयया यजुर्लक्षणया स्तुतः सन्, तिसृभिर्गीर्भिः ऋग्यजुसाम लक्षणाभिः, चतसृभिः ऋग्यजुः सामनिगदलक्षणाभिः स्तुतो नः पाहि—*Mahidhara* on Yv. XXVII.43). May also be परा, मध्यमा, पश्यन्ती and वैखरी spesch.

10. Arvanah, one who does not liberally give; impious; a troublesome person (अराव्णः अदातुः—*Venkata*).

11. Vayahvrdham, food-augmenting (वयः वृधन् अन्नस्य वर्धयितारम्—*Venkata*; अन्नस्य वर्धकम्—*Sayana*; वा वयति= पति कर्म; Nigh. II.8; वयः=अन्नम्; food; Nir. VI.4—See VII.69.4—परि ध्वंससोमना वां वयो गात्).

Upamate; O wealth-giver (उपमाते ! धनं यः समीपे करोति स तथोक्तः—*Venkata*; उपास्यन्समीपे माति नो धनमित्युपमातिः ; addressed to Agni—*Sayana*).

13. Sacivaso, O thou who by wisdom establishes our rites

(*Wilson*) (अभीवसो, हे प्रभया वासीयत: —*Venkata*; also धर्मधन! *Venkata* and *Sayana*).

Vasuvidah, wealth obtaining (वसुविद: धनस्य लम्भकानि—*Venkata*).

Yahub, child or son (यहु: पुत्र: —*Venkata*; सहसो यहु: सहस: पुत्र: —*Sayana*; यहु: सहस: —the son of strength—*Wilson*).

Asya hanavah. flames of the fire (अस्य अग्ने: हनवो न हनव इव हनुस्थानीया ज्वाला: —*Sayana*).

16. **Pra agne tistha janan ati**—O fire-divine, rest with Nature's bounties (प्राग्ने हे अग्ने जनान् अस्मान् अति अतीत्य प्रतिष्ठ प्रगच्छ हविरादाय देवान् प्रति—*Sayana*; go forth having overcome our enemies—*Wilson*).

Tapasa, by heat (तपसा तापकेन—*Sayana*).

Socisa, by glow (शोचिषा तेजसा—*Sayana*).

17. **Vṛkta-barhisah,** have cut the sacred grass; have made all preparations (वृक्त बर्हिष: विच्छिन्न बर्हिष: —*Venkata*)

20. **Parah gavyuti,** beyond a gavyuti (गव्यूति) a Krosas, about 4 miles (पर:गव्यूति गव्यूते: क्रोशात् परस्तात् —*Venkata*; क्रोशद्वयात् देशात् परस्तात्—*Sayana*; गव्यूति मार्गम्—*Daya*. on V 66 3; क्रोशद्वयम् on III.62.16: क्रोशयुग्मम् on Yv.XXI.9).

Hymn-61

For verse 11, see Nir. VI.25.

1. Dhiya. धिया. thought.

Satracya, inclined to us (सत्राच्या अभ्यन्त्या—*Venkata*; अस्माकं सहाञ्चन्त्या —*Sayana*)

Savisthah, mightiest (शविष्ठः अतिशयेन बलवान् —*Sayana*).

4. Aprami-Satya, Maghavan!, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (अप्रामिऽसत्य! अविनश्यत्सत्य! मघवन्! —*Venkata*; हे अहिंसित सत्य! हे इन्द्र! —*Sayana*).

5. Sacipate, O Lord of rites (शचीपते वेदवाचः पालक! —*Daya*, on I.106.6; प्रजास्वामिन् on VI.45.9), (शचि=वाणी, speech; सत्कर्म=righteous actions; प्रज्ञा=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (भगं न भाग्यमिव —*Sayana*; भाग्याधिपतिम् —*Venkata*).

9. Pracamanyo, O pride prsonified!, whose wrath presses ever forwards (प्राचामन्यो प्राचीन क्रोध अप्रतिहतक्रोध —*Sayana*).

Ahamsan, who meets the foe proclaiming "It is I". (अहमित्युक्त्वा यः शत्रून् भजते सः अहंसनः —*Venkata*; हे अहंसन्! संग्रामेऽहमित्यात्मनो महत्त्वं प्रकाशयन्, यं शत्रुं संभजते; —used for Indra—*Sayana*).

11. Na papaso manamahe narayaso na Jalhavah, we do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity and activity, said the seer (न पापा मन्यामहे । नाधनाः । न ज्वलनेन हीनाः । अस्त्यस्मासु ब्रह्मचर्यमध्ययनं तपो दानं कर्मेत्यृषिरवोचत् —Nir. VI.25).

Na papso manamahe, we are not evil; we do not appear evil.

12. **Rina' Katim,** to whom we are all indebted (ऋणकाति ऋणभूत स्तुति ऋणवत् फलप्रदानेन स्तोतारम्, him to whom praise is due as a debt—*Venkata*; ऋणकाति ऋणसम्भूत स्तुतिम्। यस्मै स्तुतिर्ऋणवदवश्यं क्रियते तं सद्भुतम्। अथवा ऋणवदवश्य फलप्रदस्तुतिम् —*Sayana*)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take *vajinam* twice over with a difference in meaning in each clause (वाजिनं बलवन्तमश्वं), the mighty horse; as well as वाजिनं हविष्मन्तं, the one with offerings. Wilson supposes that *veda*, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. **Spat-Uta,** omniscient (स्पट् उत वेत्ता—*Venkata*; स्पशतिर्दर्शनकर्मा; स्पट् सर्वस्यद्रष्टा —*Sayana*. स्पट् स्पष्टा (राजा)—*Daya*. on V.59.I; स्पशबाधन स्पर्शनयोः); also the seer of all (सर्वद्रष्टा).

17. **Adyadya, Svah-Svah,** अद्याद्य श्वः श्वः, every today and every tomorrow.

Hymn-62

'For verse 11, see Nir. I.4.

1. **Mahinam vayah,** ample food (माहिनं वयः महद् अन्नम्—*Venkata*; महद् अन्नं दीप्यमानम्—*Sayana*); also mighty strength.

5. **Avatan' iva,** like water-wells (अवतान् इव कूपान् इव—*Venkata*; just as a thirsty man looks for water deep into the well).

[illegible], devotee in intense love; a house-holder or sacrificer सोमिनः सोमवन्तम्—*Venkata*, [illegible]—*Sayana*; सोमाः प्रशस्ताः पदार्थाः सन्ति यस्य तस्य गृहस्थ यजमानं —*Daya*. on I.151.2).

8. **Upamam,** near at hand (उपमं अन्तिकम्—*Venkata*)

Devatataye, for the sacrificer or devotee or worshipper (देवतातये यजमानाय —*Venkata*; यजमानाय यागार्थं वा—*Sayana*); highly coveted in sacred performance).

9. **Samana' iva vapusyatah,** as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समनाइव समनेव समानमनस्का योषिदिव सा यथा वपुष्यतः वपुरिच्छतः पुरुषान् कृणवत् करोति स्ववशान्—*Sayana*).

10. **Ujjatam,** since manifestation, when it was born जातं प्रादुर्भूतम् —*Venkata*).

Savah, strength (शवः बलम्—*Sayana*).

Kratum, knowledge (क्रतुं प्रज्ञां स्वानुकूलाम्—*Sayana*; प्रज्ञानाम् —*Venkata*).

11. **Aham ca tvam ca vṛtrahan,** अहं च त्वं च वृत्रहन् ।,—Yaska in his Nirukta (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as "I and you, O slayer of Vṛtra".

12. **Asunvatah,** infidel who does not' offer (असुन्वतः अयष्टुः ; one who does not press out the Soma for sacrifice).

Sunvatah, the devotee who offers *Soma* in the sacrifice. (सुन्वतं अभिषवं कुर्वतः —*Sayana*).

Bhuri jyotimsi, भूरि ज्योतींषि, plenty of blessings.

Hymn-63

For verse 7, see Nir. III.8.

1. **Manuspita,** father of the family (पिता=sustainer) father; head of the family) (पिता सर्वेषां पालकः—*Sayana*; the protector of all).

Dvara, by whose door (द्वारा द्वारेण—*Venkata*).

7. **Ksayah,** abode; residence (क्षयः निवासः —*Sayana*).

Panca janyaya, by the Pancajana; by people of five categories; (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the *nisada*,—(निषादपञ्चमाश्चत्वारो वर्णाः पाञ्चजन्याः ; पाञ्चजन्यः पञ्चसु सकलविद्येषु मध्यापकोपदेशक, राजसभा-सेना-सर्वजनाधीशेषु जनेषु भवः — *Daya*. पञ्चजना इति मनुष्य नाम—Nigh. II.3; Nir. III.8).

The *Pancajana* word occurs in X.53.4 also. Yaska in his Nirukta (III.8) comments on this thus : Ye five-tribes, enjoy my sacrifice (पञ्चजना ममोहोत्रं जुषध्वम्). According to same, (the five tribes) are the gandharvas, the manes, gods, demons and evil spirits: गन्धर्वाः पितरो देवा असुरा रक्षांसि; again, they are the four categories with *nisada* as the fifth (चत्वारोवर्णा निषादः पञ्चम इत्यौपमन्यवः), so says Aupamanyava (*nisada* is hunter, because he lives by killing animals, sin is embodied in him ($ni+\sqrt{sad}$)—निषादः कस्मात् । निषदने: भवति । निषण्णस्मि न्पापकमिति नैरुक्ताः (Nir. III.8). In its continuity, the Nirukta comments on यत्पाञ्चजन्यया विशा—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e it remains uniflicted in the masculine, feminite and neuter genders. (पञ्च पृक्ता संख्या स्त्रीपुंनपुंसकेष्वविशिष्टा).

Hymn-64

1. **Brahmadvisah,** the despiser of God and the Veda; an infidel

(ब्रह्मद्विष: ब्राह्मण: द्वेष्टॄन् राक्षसान्—*Venkata*; despiser of Brahmana, the holy educated class).

3. **Sutanam**, of the expressed one; the affused Soma; of the effused soma

Asutanam, of the non-effused.

4. **Girim**, cloud (गिरिं मेघम्—*Venkata, Sayana*).

Parvavantam, gharled or knotted (पर्वतं पर्ववन्तम्—*Venkata*).

11. **Saryanavati**, intellect; the innermost cavity of consciousness, (a lake of this name according to Śayana and others : शर्यणावति—"कुरुक्षेत्रस्य जघनार्धे भवे सरस्वन्ते" कुरुक्षेत्रस्य जघनार्धभवे शरपूर्णोपेते सरसि, i.e. in the lower parts of Kuruksetra.

For reference, see :

शर्यणावत: —X.35.2

शर्यणावति—I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayanende, the under-tract of ground with harmful creatures is Saryanavati (हिंसनीय पदार्थयुक्त भूमितल—on IX.113.1 in the Sanskara-vidhi); and also शर्यणोऽन्तरिक्षदेशस्तस्याऽदूर भवे—*Daya*. on I.84.14).

Susoma, सुषोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुषोमया—X.75.5 (नदीसूक्त)

सुषोमायाम्—VIII.64.11

सुषोमे—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megesthenes *Soavon*. To Roth, it is a Soma-vessel; when the word is used as masculine (VIII.7.29), it means people and it has been once used as feminine (VIII 64.11). The Nirukta identifies the word with *Sindhu* (सुषोमा सिन्धुः :— Nir. IX.26), which according to Macdonell and Keith is absurd.

Arjikiye, the sense-organs; a sacred land; also regarded as a river of this name. For references, see

आर्जीकात्—IX.113.2

आर्जीकीये—X.75.5

आर्जीकीये (with different accents)—VIII.64.11

आर्जीके—VIII.7.29

आर्जीकेषु—IX.65.23.

The two masculine forms (आर्जीक and आर्जीकीय) may denote people or land; the feminine (आर्जीकीया) designates the river of the land *Macdonald and Keith*). Hillebrandt locates the country in or near Kashmir, as Arrian mentions Arsaces, brother of Abhisares, who presumably took this name from his people, and Abhisara (अभिसार) bordered on Kashmir. According to Pischel, Arjika (आर्जीक) is an unidentified country. According to Roth or zimmer, the word is not a

proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jhelum. Brunnhofer identifies it with Arghesan, a tributary of the Arghanab.

Hymn-65

2. **Andhasah,** usually pertaining to food (Nigh. अन्धः=अन्ननाम—II.7); according to Sayana here it means water as the cause of food (अन्धोऽन्नम्. तेन तत्कारणमुदकं लक्ष्यते—*Sayana*).

Samudre, in the midspace (समुद्रे समुन्दनापादान भूतेऽन्तरिक्षे मादयसि—*Sayana*).

Svah-nare, in this world (स्वः नरे=स्वर्णरे=सर्वनरे or अस्मिन् लोके—*Venkata*).

7. **Sasvatam,** to all the worshippers (शश्वतां बहूनां यजमानानां—*Sayana*).

Sadharanah, साधारणः, common; ordinary.

11. **Brhatprthu,** in a large quantity (बृहत्पृथु महत् विस्तृत—*Sayana*).

Pṛsatinam, cows of dappled colour (पृषतीनां गवः —*Sayana*).

Sahasre......bṛhat pṛthu, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (इन्द्रेणानीत—*Sayana*).

Napatah, nominative plural, children (*Wilson*); unprotected (नपातः अरक्षितस्य—*Sayana*).

Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram,** (मदे सुशिप्रम्) in the Ṛk. ; मदेषु शिप्र (in the Sama Veda, II.33. 688).

Adrtya, आदृत्य, from $\sqrt{dṛ}$ to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanze.

Mṛksah, well-washed; purified (मृक्षः शोधकः परिचरणीयो वा—*Sayana*).

Asvyah, अश्व्यः, all-pervading; see previous notes.

Kijah, कीजः, wonderful (कीजः । कीज इत्यद्भुतमाह; किमस्य कथं जात इति—
—*Sayana*).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहस्य—*Sayana*).

4. **Puru Sambhṛtam,** accumulated by many, sustained by many sense organs.

Nikhatam puru- sambhṛtam vasu udvapati, digs out the treasure accumulated at one place, in that way, (निखातं चित् भूमौ खात्वा स्थापितमपि सम्भृतं संगृहीतं यागादानादिकं कृत्वेदृशं पुरुबहु वसु धनम् उदिद्वपति उद्वपत्येव—*Sayana*).

Sayana separates the two words *puru* and *sambhṛtam*, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-

lated stores from former sacrifices.

7. **Samana**, समना, for battle (समनम्=संग्रामनाम, Nigh. II.17): with united mind (समना संग्रामार्थम्—*Sayana*).

8. **Vṛkas cid asya varanah ura'mathih**, the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warder. A dog is called *vṛka* on account of biting (श्वापि वृक उच्यते। विकर्त्तनात्—Nir. V.21. There are several meanings of *Vṛka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृकश्चित् स्तेनोऽपि वारणः वारयिता सर्वस्य सन्नपि उरामथिः शत्रूणां मार्गं गच्छतां मथिता सन्नपि—*Sayana*).

Vrkah cid uramathih, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep

10. **Beka' natan**, बेकऽनाटान्, usurer; *Baka-natah* are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have : Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटाः खलु कुसीदिनो भवन्ति। द्विगुणकारिणो वा। द्विगुणदायिनो वा। द्विगुणं कामयन्त इति वा—Nir. VI.26).

In the word "Bekanatah, बेकनाटाः", the prefix बे, *be*, stands for two in the corrupted form (बे इत्यपभ्रंशो द्विशब्दार्थे। एकं कार्षापणमृणिकाय प्रयच्छन् द्वौ मह्यं दातव्य ······नयेन दर्शयन्ति, ततो द्विशब्देनैक शब्देन च नाटयन्तीति बेकनाटाः —*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां संज्ञायां टीटच् नाटच्—भ्रटचः —V.2 31.

The other derivations are : बेकनाटा बेकनासिकाः भेकनासिकाः विकटनासिका वा। अथवा। विचिर पृथग्भावे। बेकः पृथग्भावः। बेकनाटाः छिन्ननासः। विनासिका। विवेकशील नासिकाः कुनासा वा।

8. Adhardrsah, beholders of sunlight (अहर्दृशः सूर्यदृशः । अ इमान्यहानि पश्यन्ति न पराणीति वा । अभि भयति कर्मणा—Nir. VI.26).

Panin, पणीन्, dishonest merchants (पणीिश्च वणिजः —Nir. VI.26)

11. Bhṛtim, भृतिं, regular honorarium, wages of salary.

13 Vayam gha te tve, वयं घ ते त्वे, we are verily thus.

14 Sacistha, शचिष्ठ, mightiest.

Gatu'vit, गातुवित्, one acquainted with th. path. (मार्गज्ञः —*Venkata*; मार्गस्य उपायज्ञस्त्वम्—*Sayana*).

15. Kalayah, dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां ज्ञातीनां च सम्बोधनम् —*Venkata*).

Hymn-67

For verse 5, see Nir. VI.27.

1. Adityam, learned ones; sages of the highest austerity, Brahmacarins of the supreme level.

5. "O Adityas, run to us the living ones before the slaughter; where are you, the heares of our call". (जीवितो नोऽभिधावतादित्याः पुराहननात् । क्व नु स्थ ह्वानश्रुत इति—Nir. VI.27).

It is known to be the composition of the fish caught in net.

(मत्स्यानां जालमापन्नानामेतदार्षं वेदयन्ते).

The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they ravel in eating each other (मत्स्या मधा उदके स्यन्दन्ते । माद्यन्तेऽन्योन्यं भक्षणायेति वा)

Jala, (जाल, net) is so called because it moves in water (water= जल; जालं जलचरं भवति । जलेभवं वा । जलेशयं वा—Nir. VI.27).

7. **Amhoh,** अंहो: , of the sinner.

11. **Ugraputre,** O mother of mighty children or full of mighty offspring in consistency of the word *gabhira* meaning water (गभीरम्= उदकनाम—Nigh I.12).

15. **Saruh,** Snare, an injurer (शरु: हिंसिका प्रसिति: पाशिका प्रेरिता— *Sayana*).

Ajaghnusi, innocuous; without injuring (अजघ्नुषी अहिंसन्ती सती— *Sayana*).

18. **Navyam,** latest (नव्यं नव्यं स्तुत्यम्—*Sayana*).

Sanyase. protective measure, the measure for getting released (सन्यसे संभजनाय).

Tatnah Sanyase, that which releases us (*tat* or *that* may either be net or your favour—तद्बन्धकं or युष्मदनुग्रहादस्मान् मुञ्चतु—*Sayana*).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—*Wilson*).

19. Tarah, strength; speed (तर: वेग: —*Venkata*).

20. Vivasvatah hetih, the weapon of Yama, or of the supreme sovereign. The wheel of time (विवस्वत: हेति: वैवस्वतस्य यमस्य हेतिभूता—*Venkata*).

Hymn-68

For verse 1 and 4, see Nir. V.3 and XII.21 re pectively.

1. A tva ratham yatha utaye, to thee for protection as to a chariot.

Utih; protection, is derived from the √अव्, to protect (ऊतिरवनात्—Nir. V.3).

Sumnaya, for well-being (सुम्नाय सुखाय—*Venkata*; *Sayana*).

Tuvi, many, several, (तुवि=बहु).

Tuvi-kurmim, accomplisher of may deeds; rich in deeds, or actions (तुविकूर्मि बहो: कर्तारम्—*Venkata*; बहुकर्माणम्—*Sayana*)

Ṛtisaham, ऋतीषहम्=ऋतिऽसहम्, subduer or evil forces or cruel persons (ऋतीषहम् हिंसकानामभिभवितारम्—*Sayana*).

2. Tuvi-susma, O possessor of immense strength (तुविशुष्म। बहुबल! —*Venkata*).

Tuvi-krato, O doer of many actions of repute. (तुविक्रतो! बहुकर्मन्!).

3. Jmayantan, the all-pervading or extensive (*jma*=ज्मा=पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्नुवन्तम्—*Sayana*).

4. Evaih ca carsaninam uti huve rathanam, I invoke him to come with his protections in the onsets of your soldiers (चर्षणीनाम्) and chariots (रथानाम्)—*Wilson.* "I invoke for you, and Lord of *Visvanara*, whose prowess is unhumbled, with the desires of human beings and with the protection of chariot"—In this sacrifice, I invoke Indra (Lord) of Visvanara, i e , the Sun, of unhumbled prowess or of mighty strength (शवसः), with desires (एवैः कामैः), courses (अयनैः), or protection (ऊती) of men (चर्षणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is Aditya, the Sun (विश्वानरस्य आदित्यस्य। अनानतस्य। शवसो महतो बलस्य। एवैश्च कामैरयनैरवनैर्वा। चर्षणीनाम् मनुष्याणाम्। ऊत्या च पथा रथानाम्। इन्द्रमस्मिन् यज्ञे ह्वयामि—Nir. XII.21).

7. Purvyam, ancient, old one, the best; also at the opening of sacrifice (पूर्व्यं यज्ञमुखस्थानम्—*Venkata*; पूर्वे भवं यज्ञमुखस्थाम्—*Sayana*).

Nṛtuh, the leader (नृतुः विनेता—*Venkata*; फलस्य नेता देवः —*Sayana*).

Anustutim, praise in proper sequence (अनुष्टुतिम् अनुक्रमेण क्रियमाणां स्तुतिम्—*Sayana*).

9. Apsu Surye, in waters, in the Sun, i e bathe in water and see the Sun. According to Sayana, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (अप्सु स्नातुं सूर्यं द्रष्टुं च। स्नानादिव्यवहारं कर्तुं सूर्ये उदिते सति गमनादिव्यवहारं कर्तुमित्यर्थः—*Sayana*).

10. Purumayyam, पुरुमाय्यम्, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. Sad, षड्, the six; *dvadva*, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).

15. Rjau, ऋजौ, two eyes.

Hari, हरी, two ears.

Rohita, रोहिता, nose and tongue.

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, *Indrota* and *atithigva*; two horses (ears) with excellent reins from the giver of hearing, *Ṛksa* and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, *Aamedha* and his son.

According to Venkata and Sayana, the distribution of six horses is like this :

(i) two fast moving horses (ऋजौ) between Atithigva (अतिथिग्व) and his son Indrota (इन्द्रोत);

(ii) two green horses (हरी) between Ṛksa (ऋक्ष) and his son

(iii) two red horses (रोहिता) between Asvamedha (अश्वमेध) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रयोरभेदात्).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (षट् अश्वान्).

For sacrificial details, see *Katyayana* (II.8.68).

Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

1. **Medhasataye,** for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेधसातये यज्ञ भजनार्थं—*Venkata*; यज्ञसंभजनाय—*Sayana*).

Purandhya, with great wisdom (पुरंध्या बहुप्रज्ञया —*Sayana*).

Dhiya, by actions (धिया कर्मणा—*Sayana*).

Mandat-viraya, one who gladdens heros or children (मन्दद्वीराय । यो वीरान् हर्षयति स मन्दद्वीरः —*Sayana*; *Venkata*).

Indave, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्दवे इन्द्राय । इन्दतेरैश्वर्यकर्मण इदं रूपम् —*Sayana*).

Tristubham, threefold praise-song (त्रिष्टुभं तृचं —*Venkata*; स्तोम त्रयोपेतम्, *Sayana*).

2 **Odatinam,** of dawns (Nigh. I.8; ओदती=उषस्).

Yoyuvatinam, of rivers; of the conjugating rivers (योयुवत्यः नद्यः , उदकेन मिश्रयन्ति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम् । उत्पादकमित्यर्थः । इन्द्रेण ह्युषस उत्पद्यन्त इन्द्रस्यैव सूर्यत्वात् । "विवस्वदिन्द्र सम्म" इति द्वादशादित्यमध्य इन्द्रः पठितः —*Sayana*).

Nadam (II), roarer, causing noise or sound (नदम् शब्दयितारम् —

Sayana).

Aghnyanam, cows, inviolable as they are (अघ्न्यानां अहन्तव्यानां गवाम् —*Sayana*).

3. **Suda-dohasah**, *Suda* is a synonym of *Kupa* (कूप) or well (Nigh. III.23); hence cows giving like wells.

Pṛsnayah, white cows (पृश्नयः पृश्निवर्णा गावः —*Sayana*).

Trisu, at the three *Savanas* or oblations (त्रिषु त्रिष्वपि सवनेषु).

Devanam janman, at the birth place of gods, i.e., Nature's bounties, i.e. the celestral region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थः —*Sayana*).

Divah, of the Sun of Aditya (दिवः आदित्यस्य —*Sayana*; *Venkata*).

4. **Gopatim**, guardian of speech or wisdom; lord of cows (गोपतिं गवां स्वामिनम् —*Sayana*).

Yatha vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा वा यागं प्रति गन्तव्यमिति जानाति तथार्चेति —*Sayana*).

Satyasya Sunum, Son of truth (सत्यस्य सूनुं यज्ञस्य सत्यस्य वा पुत्रम् —*Sayana*).

Satpatim, protector of good (or of Yajamana) (सत्पतिं सतां यजमानानां पालकम् —*Sayana*).

6. **Asiram**, sweet milk; the sustaining milk (आशिरं आश्रयण साधनं पय

मादिकम् —*Sayana*).

Asih, आशी: , a mixture of Soma and milk is so called from being mixed (आ√श्) or from being slightly cooked (आ√श्रा, to cook) (आशीराश्रयणाद्वा । आश्रपणाद् वा —Nir. VI.8). For Indra, kine yield mixture (इन्द्राय गाव आशिरम्).

Vajrine, वज्रिणे, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamantine justice.

7. **Vistapam,** abode, home (विष्टपं गृहम् —*Venkata*; स्थानम् —*Sayana*).

Bradhnasya, of the Sun (ब्रध्नस्य सूर्यस्य).

8. **Priyamedhasah,** O pious devotees, persons belonging to Priyamedha *gotra* —प्रियमेधास: प्रियमेध सम्बन्धिनस्तद् गोत्रा यूयं —*Sayana*).

9. **Gargarah,** drum (गर्गर: गर्गरध्वनि युक्तो वाद्य विशेष: —*Sayana*).

Godha, leather garn (गोधा हस्तघ्न: —*Sayana*; *Venkata*).

11. **Indrah,** इन्द्र: , lower resplendent self, the soul.

Vishvedevah, विश्वेदेवा: , divine powers.

Varunah, वरुण: , virtuous mind.

Apah, आप:, pious seekers.

Sinsvarih, the accompanying cows (or sense organs) सिस्वरी: सिस्वर्यं:

संगच्छमाना गाव: —*Venkata*; *Sayana*).

12. Surmyam, fair-flowing pipe; सूर्म्यशब्दो गदायां दृष्टः —'एषा वै सूर्मी कर्णकावत्येतया ह स्म वै देवा असुराणां शततर्हांस्तृंहन्ति (Tait. S I.5.76); i.e. this is a pipe with projections; by it the gods made piercings of hundreds of the *asuras*.

Sapta Sindhavah, सप्तसिन्धवः, seven rivers (गंगाद्याः सप्तनद्यः —*Sayana*).

Susiram, abyss, pipe with wide mouth, (इह तु सुषिरे काष्ठविशेषे वर्तते —*Venkata*).

"O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel". Thou art a benevolent god, i.e. a bountiful god (सुदेवस्त्वं कल्याणदानः), or a munificient god; O Varuna, to thee belong the seven rivers. A river (*sindhu*) is so called from √*sru*, स्रु, flowing (सिन्धुः स्रवणात्) Into thy palate flows seven streams. *Su-urmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सूर्मिः कल्याणोर्मिः) —Nir. V.27.

Kakudam, palate (काकुदं जिह्वा —*Venkata*; तालुम् —*Sayana*). Palate is called *kakudam*; *kokuva*=signifies tongue, that tongue is placed under it (काकुदं तालित्याचक्षते । जिह्वा कोकुवा साऽस्मिन्धीयते). Tongue or *jihva* is *kokuva*, because being noisy (kokuyamana), it utters sounds Or it may be derived from the root *kokuy*. √कोकूय्, meaning to make a sound (जिह्वा कोकुवा । कोकूयमाना वर्णान्नुदतीति वा । कोकूयतेर्वा स्याच्छब्दकर्मणः).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोहुवा).

The word *talu* for palate is derived from the root *tr* (√तॄ), to cross; it is the highest part in the mouth; or from *lat* (√लत्), meaning to be long by metathesis like *talam*, surface (तालु तरतेः । तीर्णतममङ्गम् । लततेर्वा स्याद् लम्बकर्मणः विपरीतात् । यथा तलम् (the word *lata*, लता, for creeper is also

derived from the same root without metathesis. (स्तेत्यविपर्ययः) —Nir. V.26.

13. Takvah. swift, quick in sacred action (तक्वः । तकतिर्गतिकर्मा — Nigh. II.14; यज्ञगमनशील: —*Sayana*; *takvah neta*, swift bearer of blessings.

Aphanayat, directs (अफाणयत् उपगमयति फणतिर्गतिकर्मा; also "फणगतो" — *Sayana*; See Nir. II.28 for आपनीफणत् —IV.40.4; a reduplicated form of √फण्, to bound.

Vapuh, produces rains (वपुः उदकमुत्पादयतीति —*Sayana*; उदकं वपति — *Venkata*).

14. Odanam, clouds (ओदनम्=मेघ —Nigh. I.10).

Bhinat odanam pacyamanah parah gira, cleaves the cloud smitten by the thunder voice (परः मेघानां परस्ताद् वर्त्तमान इन्द्रः ओदनं मेघनामैतत् । मेघं भिनत् अभिनत् भिनत्ति वृष्ट्यर्थम् —*Sayana*).

Hymn-70

1. Taruta, तरुता=तारकः, deliverer; may means conquerer also (cf. विश्वेषां तरुतारं —VIII.1.21). (तरुता तारकः —*Venkata*; *Sayana*).

2. Puruhanman, O brave hero (name of a Ṛsi—*Sayana*); one who is able to destroy numberless enemies.

Dvita, two forms; of two-fold might (i.e. of mercy and punishment both): one form is *hastaya vajrah*, strong in punishing wicked, and the other *mahah darsatah*, very charming and benevolent (द्विता द्वित्वमस्त्यो-ग्रमनोग्रूपम् । एव शत्रून् हन्तुनुग्रत्वं त्वदनग्रहा या नोग्रूपं चेति द्वैतमस्ति —*Sayana*).

Hastaya, for the hand (हस्ताय कराय हननाय शत्रूणां, i.e. for destroying

enemies —*Sayana*).

Darsatah, benevolent, pleasing (दर्शतः दर्शनीयः —*Sayana*).

4. **Dhenavah**, people (men and cattle) (धेनवः हविरादिना पोषयित्र्यः प्रजा गाव एव वा—*Sayana*).

Anonavuh, welcome or greet with praises (अनोनवुः समस्तुवन्—*Sayana*; प्रीणयित्र्यः —*Venkata*). [From heaven (द्यावः) to earth (क्षामः), every one copraising, cf. "त्रिवृतो लोकाः"—Ait. Br. II. 17 for plural].

6. **Gomatih**, full of cows, well-stockers (गोमति/व्रजे—*Venkata*: गोमति बहुभिर्गोभिर्युक्ते—*Venkata*).

Vraje, व्रजे Cowpen

8. **Gadhesu**, in the depths of water; in waters (गाधेषु उदकेषु—*Venkata*; *Sayana*).

Vajesu, in battles (वाजेषु संग्रामेषु—*Venkata*).

A'aranesu, आऽमरणेषु, on shallow lands (आरणेषु गन्तव्येषु निम्नेष्वुदकेषु स्थलेषु वा).

Havyah asti, is to be invoked (हव्यः अस्ति आहूतव्यो भवति—*Sayana*).

10. **Ni sisnatho hathaih**, You smite with your blows (हथैः हननैः निशिश्नथः मारयसि—*Sayana*).

Urvoh madhye vasisva, give us shelter under your thighs; make use of your family members. (ऊर्वोः मध्ये मस्मान् वसिष्व; ऊरुभ्यामाच्छादय—*Sayana*).

Tuvinṛmna, O one with immense wealth (तुविनृम्ण प्रभूतधन सत्वं—*Sayana*).

11. Parvatah, पर्वतः, cloud=*parjanyah* a god, friend of Indra (According to Sayana, ṛsi—पर्वतः तव सखिभूतः पर्वत ऋषिः यथान्यं देवमिष्ट्वा स्वर्गं प्राप्नोति स तथापि पातयति ऋषिः, cf. VII. 37.8; according to Ludwing, a sacrificer whose generosity is praised; but according to Macdonell and Keith, the god Parvat, the spirit of the mountain, is meant).

13. Bhojah, the recompenser of enemies (भोजः शत्रूणां भोजयिता —*Sayana*).

Surih, सूरिः, impeller (सूरिः प्रेरकः); giver of rewards.

Ahrayah, unvanquished (अह्रयः अनवनतः —*Venkata*; *Sayana*).

14. Ekam-ekam, one by one; also many (एकं एकं बहून्; वत्समित्येवं बहून्, calves or cows).

Vatsam, calf or cow even (वत्स शब्दो वत्स मातॄणां गवामुपलक्षकः —*Sayana*).

Saura-daivyah, one gifted in the craft of battle; won the battle and hence cow (शौरदेव्यः दीव्यन्ति क्रीडन्त इति देवा योद्धारः । शूराश्च ते देवाश्च शूरदेवाः । तेषां हितम् शौरदेवं युद्धम् । तत्सम्बन्धिन्यो गाः । युद्धे शत्रून् हृत्वा तत्सम्बन्धिन्य इत्यर्थः —*Sayana*; शौरदेव्यः शूरदेवानां इदं युद्धं शौरदेवम् । युद्धकुशलः शौरदेव्यः —*Venkata*).

Hymn-71

1. **Mahobhih,** by the greatness; by our worship; by immense wealth (महोभिः पूजाभिर्महद्भिर्धनैर्वा—*Sayana*).

2. **Ksapavan,** the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (क्षपावान् रात्रिमान् असि । रात्रौ अग्निर्विशेषेण तेजस्वी भवति —*Sayana*).

3. **Visvavaram,** created by all; chosen by all; associated with all gods (विश्ववारं सर्वैर्वरणीय धनम् —*Sayana*).

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेधसातौ यज्ञस्य संभजने —*Sayana*).

11. **Dvita yah bhuta amṛtah,** who is doubly immortal as perpetually burning amongst mortals.

Visi, विशि among the sacrificers.

14. **Sira-socisam,** शोरशोचिषम् —bright and consuming.

Purumilha, पुरुमीलह, much renowned; possessing numerous worthy attributes (पुरुमीढः पुरुभिर्बहुभिः पदार्थैः सिक्तः —*Daya.* on I.183.5; see also I.151.2).

15. **Sam yosea,** शम्=peace; योः, bliss; freedom from fear and

pain; peace and bliss (शं सुखम् । योः च भयानामभिश्रणम् —*Sayana*; योः पदार्थानां पृथक्करणं दुःखात् पृथग्भूतम्; दुःखवियोजनम् —*Daya*).

Hymn-72

1. **Adhyaryuh,** the head priest (from *adhvare*, inviolable; the priest that bears ill-will to none *Adhvar-yuh* (priest)=*Adhvara-yuh*; i.e. he directs the sacrifice; he is the leader of the sacrifice, or else, he loves the sacrifice. (अध्वर्युः । अध्वर्युरध्वरयुः । अध्वरं युनक्ति । अध्वरस्य नेता । अध्वरं कामयत इति वा । —Nir. I.8).

Adhvara, sacrifice; the verb *dhvar*, √ध्वर, means to kill, and therefore *adhvara*=*a*+*dhvara*, denotes the negation of killing. (अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा । तत्प्रतिषेधः —Nir. I.8; also आत्मनोऽध्वरमहिंसा व्यवहार कामयमानः । विद्वान्-शिल्पी, a technician —*Daya*. on VI.61.2 and V 37.2; यज्ञकर्त्ता on II.5.6).

2. **Hota, hotr,** invoker. See Nir. I.8; IV.26, VII 5; 15, 23; 31; VIII.21 Refer to : ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु । ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः (X 71.11)

One sits increasing the store of stanzas; a second chants the *gayatra* hymn in Sakvari measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice". In this verse, the duties of the priests are assigned : (i) *hotr*, the invoker is the one who sits increasing the store of stanza (ṛc, ऋच्); (ii) Udgatṛ, उद्गातृ the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (ब्रह्मा । सर्वविद्यः । सर्वं वेदितुमर्हति । ब्रह्मा परिवृढः श्रुततः । ब्रह्म परिवृढं सर्वतः); (iv) *Adhvaryu* अध्वर्यु, who metes the measure of sacrifice, the performing priest (Nir. I.8) (See also Nir VII.5 : यथा होताऽध्वर्यु ब्रह्मोद्गातेत्यप्येकस्य सतः—the priest, although *he is one*, on account of the diversity of his functions (कर्मपृथक्त्वात्), is called the sacrificer (होतृ), the director of the sacrifice (अध्वर्यु), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गातृ). Also hota, the worthy of being invoked (होतुह्वातव्यस्य —Nir. IV.26 on I.164.1).

3. **Sasam,** in the sleeping state (सस्रं स्वपनम् —*Venkata*; ससं स्वपन्तमग्निम् —*Sayana*)

Jihvaya grbhnanti, perceives through speech or tongue; i.e. realizes through prayers (जिह्वया । अन्ये जनक शब्द: जिह्वा प्रभवया स्तुत्या गृण्णन्ति गृह्णन्ति अंगुलिभि: —*Sayana*) (they seize him, as he sleeps, with their tongues or with their hymns —*Wilson*).

Rudra, रुद्र, one who inflicts pain (रुद्रम् । रुत् दुःखम् । तस्य द्रावयितारम् —*Sayana*; दुष्टानां शत्रूणां रोदयित: ; रोदयत्यन्यायकारिणा जनान् स रुद्र: —*Daya.*). Also, the word is derived from *rut*, meaning praise (अथवा रुत् स्तुति: । तया गन्तव्यम्, स्तुत्यमित्यर्थ: —*Sayana*; praiser (रुद्र इति स्तोतृनाम; रुद्र = praiser, Nigh. III.16). One who gives honest advice (रुत: सत्योपदेशान् राति ददाति —*Daya.* on I 114.3; one who cures from all diseases—*Daya.* on II.33.15).

4. **Jami,** extensive or vast (जामि प्रवृद्धं सर्वमतिरिच्य वर्तमानम्. *Jami* is a synonym of tautology, fool, and one born in thesame caste (जाम्यतिरेकनाम । बालिशस्य वा । समानजातीयस्य वोपजन: —Nir. IV.20).

Vayodhah, the giver of food (वयोधा: = वय:धा: अन्नस्य दातारम्नि: —*Sayana*)

Vanam, water (वनम् = उदकम्, Nigh. I.12).

Drsadam, by the cloud (दृषदं मेघम् —*Venkata, Sayana*).

Jihvaya, by the flames (जिह्वया ज्वालया —*Sayana*). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावाग्नि पक्षे वनं तरुसमूहं हन्ति, or it cleaves the hard stones also — जिह्वया दृषदं कठिनमपि पाषाणं भिनत्ति —*Sayana*).

8. **Dasabhih,** by ten (fingers) (दशभि: अंगुलिभि: —*Venkata*; दशभि: अंगुलीभिर्याचित: —*Sayana*).

Khedaya, by rays (खेदया रश्मिभिः —*Venkata*; *Sayana*).

Trivṛta, three-fold measures (त्रिवृता त्रिप्रकार वर्तनवता; three-fold rays or hammer).

9. Tridhatuh, त्रिधातुः ; fed on three sorts of materials (milk preparations, herbs and food grains).

10. Avatam, the inexhaustible cauldron (अवतं महावीरम् —*Venkata*, *Sayana*); avata, a mataphor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-cakram, going round circular above (उच्चा-चक्रम् उपरिस्थित चक्रम् —*Sayana*).

Nicinabaram, cauldron placed below (नीचीनवारं नीचीन द्वारम् —*Sayana*).

11. Puskare, in a large spoon, upayamani spoon for drinking milk (पुष्करे वपुष्करे प्रवृद्ध उपयमनी पात्रे —*Sayana*); also in the midspace.

Adrayah, clouds; also reverent pri ests (अद्रयः आद्रियमाणा अध्वर्यवः —*Sayana*; अद्रिः=मेघ=cloud,—Nigh. I.10).

12. Ubhakarana hiranyaya, vessel with both ears golden (or of gold or silver) (उभा उभौ कर्णा कर्णस्थानीयौ द्वौ ग्रहौ हिरण्यया हिरण्मयौ सुवर्णरजतमयौ —*Sayana*)

13. Vṛsabham, showerer, fire or agni (वृषभं वर्षकमग्निम् —*Sayana*) See Tait. Br. आग्नेयी वा एषा यदजा (III.7.3.1).

14. Te, they, the cows (ते ता गाव: —*Sayana*).

16. Saptapadim, seven stepped; (सप्त सृप्ता संख्या—Nir. IV.26; seven is an extended number); land extensively inhabited by people.

Suryasya sapta rasmibhih, by seven rays (seven colours of the spectrum) of the Sun.

Isam, इषं, food (इषं अन्नम्)

Urjam, ऊर्जं, sap (ऊर्जं रसम्); energy.

18. Pari dyam jihvaya atanat, fills the sky on every side with his flame or blaze.

19. Yatpadam nidhanyam, the spot (for presenting the oblations); a spot specially suited for growing harvest (यत्पदं निधान्यं हविषां निधानार्हं मुत्तरवेदि लक्षण तत्र स्थित्वाग्नि: —*Sayana*).

Hymn–73

1. Anti sat bhutu vam avah, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, अन्ति सद् भूतु वाम् अव:).

3. Atraye, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उदकेन —*Sayana*; also see—हिमेनाग्निं घ्रंसमवारयेथाम्—I.116.8).

6. Yamahutama, invoked or called in emergence (यामहूतमा प्रतिशयेन काले ह्वातव्यौ —*Sayana*).

Nedistam yamyapyam, enter in the closest kinship (नेदिष्टं अन्तिकतमम् याम्यं बान्धवं च यामि तयोः —*Sayana*)

7. Atraye, for the destitute, see verse 3; also, for getting free from triple pains (i.e., for *atri*).

9. Sapta-vadhrih, seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of Ṛsi according to *Sayana,* सप्तवध्रिः महर्षिः) For *Saptavadhri,* see—

सप्तवध्रये —V.78.6; X.39.9

सप्तवध्रिः —VIII.73.9

सप्तवध्रिम्—V.78.5.

Saptavadhri is one who has a control on seven (the five sense-organs, mind and intellect)—पञ्चज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्तहता यस्य —*Daya.* on V.78.6; हतसप्तेन्द्रियम् —*Daya.* on V.78.5.

Saptavadhri is the name of a protege of the Asvins who appear to have rescued him from a tree in which he had got fastened (V.78.5; VIII.73.9; X.39.9; see also Av. IV.29.4). *Macdonell* and *Keith*); may be identical with *Atri* (*Geldner*).

11. Purana'vat, पुराणऽवत्, like a very old person.

Jaratoh'iva, जरतोऽइव, like a decripit.

16. **Aruna'psuh,** मरुणप्सुः. purple-tinted (down) one with fair colour (शुभ्रवर्णा —*Sayana*).

17. **Vṛksam parasuman'iva,** a wood-cutter with his axe a tree.

18. **Dhṛsnava,** धृष्णवा=धृष्णो+मा, bold (धृष्णो ! धर्षक ! addressed by Saptavadhri to himself; or by Gopavana trisapta-vadhri —*Sayana*).

Visa, a basket (विषा प्रवेश्यन्त्या पेटिकया —*Sayana*).

Kṛsnaya badhito visa, कृष्णया बाधितः विषा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया भाकर्षया विषा प्रवेशयन्त्या पेटिका बाधितः —*Sayana*).

Hymn-74

1. **Duryam,** homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्तः मन्नमिच्छन्तः —*Venkata*).

Viso-visah, of the entire people (विशोविशः सर्वस्याः प्रजायाः —*Sayana*).

4. **Arksah,** भार्षः := भार्षः ; pertaining to a ṛksa or ṛsi, a seer; also one capable of punishing enemies.

Srutarva, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa ऋक्ष—*Sayana*). Srutarvan Arksa is the name of a prince whose liberality is celebrated in the

present hymn VIII 74; 13, and whose victory over *Mgraya*, मृगय, is mentioned in X.49.5 (*Macdonell* and *Keith*).

5. Ghṛta' ahavanam, घृतऽ ग्राहवनम्, well worthy of receiving the offerings of ghi, घी or affection (घृत=स्नेह=affection).

7. Amura, ग्रमूर=ग्रमूढ, unbewildered.

Dasma, O pleasing to look (दस्म दर्शनीय !)

Mandra, O happy one (मन्द्र मोदमान !).

9. Dyumnaih dyumnini, द्युम्नै: द्युमनी:, by gilittering food; द्युम्निनी, one possessing food (द्युम्नै: द्योतमानैरन्नै: द्युम्निना ग्रन्नवती —*Sayana*; हविर्भि: हविष्मती —*Venkata*).

Sravasi Sravah, heap abundance on abundance (श्रवसि श्रव: ग्रन्नस्य उपरि ग्रनुपक्षीणे पूर्वस्मिन् ग्रन्ने —*Venkata*)

Vṛtraturye, वृत्र-तूर्ये, battle against a foe (वृत्रतूर्ये संग्रामे —Nigh II.17).

10. Panyam panyam, store of enemies.

Asvam it gam, one going like a horse (गां गन्तारम्, ग्रश्वं इत् । इच्छब्द इवार्थे —*Sayana*).

Kṛṣṭayah, men of agriculture; the cultured men; men in general (कृष्टय: मनुष्या: परिचरन्तेति शेष: —*Sayana*).

(For **Krsti,** कृष्टि: see Nir. X.22; 29; 31; कृष्टय इति मनुष्यनाम, cf. III.59.1; IV.38.10; X.178.3).

11. Gopavanah, गोपवन: , the seer of the secret lore (name of a rsi —*Sayana*). Name of a poet of the race of Atri. *Gaupavana* (गौपवन), pupil of Pautimasya, पौतिमाष्य, is mentioned in the first two traditions (list of teachers) in the Kanva recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (*Macdonell* and *Keith*) *Gira*, गिरा, praise.

13. Arkse Srutarvani, आर्क्षे श्रुतर्वणि, see verse 4.

Mrksa, to purify.

Sayana gives *Vrksa*)वृक्षा) as a reading for *Mrksa* (मृक्षा), which he explains as Kesavanti (having hairs or wool) (वृक्षा वृक्षाणि । वृश्च्यन्त इति वृक्षा: केशा: । तद्वन्ति वृक्षाणि; he gives another alternative : अथवा वृक्षा वृक्षेण । प्रश्चन्साधनत्वाद् वृक्षो हस्त: । तेनो-मृजामि ।

Caturnam, of the horses; of the four horses (according to Sayana, the horses given by Srutarvan, श्रुतर्वण्)

Sardhamsi-iva, like well grown (long) hairs (शर्धांसि इव उच्छ्रितानि लोमानीव).

Stuka-avinam, wool of rams; (स्तुकाऽवि न कर्णयत: । स्तुक: केशसन्घात: ; bunch of hairs —*Sayana*).

14. Vayah, birds (a poetic metaphor for ships).

Tugryam, the imported material; for Bhujyu and Tugrya, see earlier notes. 'According to traditionalists, Tugra is the name of the father of Bhujya, a protege of the Asvins, and thus Bhujyu is known as

Tugrya (VIII.3.23; 74.4) or *Taugrya* (I.117.15; 118.6; 182.5,6; VIII.5.22, X.39.4).

The word *tugra* means a strong man who can put up a fight with enemy.

Asavah, fast moving horses (आशव: अश्वा:).

15. Parusni, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (परुष्णीं पालिकाम्, the sustainer, the earth *Daya.* on VII.18 8; विभागवतीम्, having divisions as of an army, *Daya.* on IV.22.2; परुष्ण्याम् पालनकर्त्र्याम् पृथिव्याम्, *Daya.* on V.52 9).

Mahenadi, O great river (महाऽनदि, हे महानदि !).

Hymn-75

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

4. Patih satinaahpatih, sahasrinah, lord of hundreds and thousands.

Murdha kavi, an outstanding seer of piercing vision (मूर्धा उच्छ्रित: कवी क्रान्तप्रज्ञ: —*Venkata*; मूर्धा शिरोवदुन्नत: कवि: मेधावी —*Sayana*).

Rayinam, of wealth (रयीणां धनानाम् —*Sayana*).

5. Nemim ṛbhavah, as the Ṛbhus (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमिं तष्टा इव).

6. **Virupa,** O one of multiform; name of a Maharsi (हे विरूप! नाना रूपे तन्नामक महर्षे —*Sayana*).

Nunam, now, this time (नूनं इदानीं —*Venkata*).

Abhidyave, all round shining (अभिद्यवे अभिगतदीप्तये —*Venkata; Sayana*).

7. **Apaka-Caksasah,** missile (*Griffith*); of un-measured radiance (अपाकचक्षसः अनल्पचक्षसः —*Sayana*; अनल्प तेजसः —*Venkata*).

Panim, पणिम्, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे । स्तरणं हिंसनम्—*Venkata*).

8. **Usrah,** उस्राः, milk-streaming.

Aghnyah, cows (inviolable), (Nigh. II.11; V.5 (पदनाम); also अघ्न्याहन्तव्या भवति; *aghnya*, cow is so called because she is not to be killed, अ + √हन्, or she is the destroyer of sin—Nir. XI.43).

9. **Dudhyah,** दूढ्यः = दुःध्यः, an evil-minded.

Samasya, of everyone (समस्य सर्वस्य —*Venkata*).

"Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat", Evil-minded, i.e. whose minds are sinful (दूढ्यः=दुर्धियः पापधियः ; परिद्वेषसो सर्वतो द्वेषसो मंहतिः —Nir. V.23).

Urmi (wave) is derived from √ऊर्णु to cover.

Nau, a boat is so-called because it is to be pulled through (√नी) or the word may be derived from the root nam, नम्, to bend. (ऊर्मिरिव नावमाधीत । ऊर्मिरूर्णोतेः । नौः प्रणोतव्या भवति नमतेर्वा —Nir. V.23)

11. Uru-Kṛt uru kṛdhi, giver of abundance (or of wide space) give us abundance (उरुकृत् बहुकृत् उरु बहु नः अस्माकं कुरु कुरुष्व —*Venkata*).

15. Yatra aham asmi tan ava, यत्र अहं अस्मि तां अव shield those among whom I stand (or among whom I am).

Hymn-76

9. Divistisu, दिविष्टिषु, on the recurring sacred days (दिविष्टिषु अस्माकमह्नामभि गमनेषु; दिवः स्वर्गस्य वैषणेषु निमित्तेषु —*Sayana*).

10. Ut-tisthan ojase, rising up in thy strength (उत्+तिष्ठन् ओजसा बलेन —*Sayana*).

Camu, between the two boards (चमू चम्वोः अधिषवण फलकयोः —*Venkata*; *Sayana*).

11. Kraksamanan, whilst smiting foes (क्रक्षमाणं शत्रून् विक्षिपन्तम् —*Sayana*, *Venkata*).

Akripetam, follow thee (अकृपेतां अनुकल्पयेताम् —*Venkata*) ; shudder.

13. Astapadim, अष्टापदीम्, eight points of the sky (eight cardinal directrons=north, south, east, west, and four half-quarters or corner points : ईशान (N—E); आग्नेय (S—E); नैर्ऋत्य (S—w); and वायव्य

(N—W); (दिग्भि: प्रवान्तरदिग्भि: —*Venkata*).

Navasraktim, rising to the ninth (i.e. the sun in the zenith) (चार्तुदिग्भि: प्रवान्तरदिग्भि: च प्रष्टापदीम् ताभि: प्रादित्येन च नवस्रक्तिम् —*Venkata*).

Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively.

1. Sṛnvire. शृण्विरे, renowned (विश्रुता —*Venkata*), heard even today.

2. Aurna'vabham, descendent of Urnavabhi (ऊर्णवाभि); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य. (Bṛhada. Up. IV.5.26. Madhyandina) (*ii*) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of *Aitihasikas*, the traditionalists. He was probably an eclectic.

Ahisu'vam. wicked (in administration). In tradition, the name of an *Asura* (Aurnavabham and Ahisuvam, both are regarded as Asuras or demons —*Sayana, Venkata*)

और्णवाभम्—VIII. 32.26; 77.2 (ऊर्णवाभि word does not occur in the Ṛgveda).

महीशुव: —X.144.3

महीशुवम्—VIII.32.2; 26; 77.2.

Both the terms, Aurnavabham and Ahisuvam occur together in the Ṛgveda; VIII. 32.26; 77.2; Ahisuvam singly occurs in VIII. 32.2.

4 **Saransi trimsatam,** सरांसि त्रिंशतम्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e.a long with one another (साकं सहेत्यर्थः).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काणुका। कान्तकानीति वा। क्रान्तकानीति वा। कृतकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completetely satisfied (इन्द्र : सोमस्य कान्त इति वा । कणेघात इति वा । कणेहतः । कान्तिहतः).

The ritualists explain like this : There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymolisgists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

(तत्रैतद् याज्ञिका वेदयन्ते । त्रिंशदुक्थपात्राणि माध्यन्दिने सवन एकदेवतानि । तान्येतस्मिन् काल एकेन प्रतिधानेन पिबन्ति । तान्यत्र सरांस्युच्यन्ते । त्रिंशदपरपक्षस्याहोरात्राः । त्रिंशत्पूर्वपक्षस्येति नैरुक्ताः । तद्या एताश्चान्द्रमस्य आगामिन्य आपो भवन्ति रश्मयस्ता अपरपक्षे पिबन्ति —Nir V.11).

5. **Gandhavram,** the cloud (गन्धर्वो मेघः —*Venkata*; वागुदकं धारयतीति मेघः—*Sayana*) Gandharva also means wind or air (यो गां पृथिवीं धरति स वायुः ; air the sustains that earth, *Daya.* on I.163.2; also the sun, यो गां पृथिवीं धारयति

च धरति धारयति वा स सूर्यलोकः — *Daya.* on Yv. II.3; a learned one, यो गां वेदवाचं धरति सः विद्वान् पण्डितो जनः – *Daya.* on Yv. XXXII.9; also moon, यो गाः सूर्यकिरणान् धरति स चन्द्रमाः Yv.XVIII.40).

Gandharvas are also persons devoted to aesthetics and fine arts : गानविद्याकुशलाः —*Daya.* on Yv.XII.98. Beauty personified (रूपमिति गन्धर्वाः (उपासते) —SBr. X.5.2.20; lovers of maidens, योषित्कामा वै गन्धर्वाः —SBr. III.2.4.3; स्त्रीकामा वै गन्धर्वाः —*Ait. Br.* I.27; तत्गन्धर्वाः) उ ह स्त्रीकामाः —Kausitaki Br. II.9; wind, वातो गन्धर्वः SBr. IX.4.1.10; vital breaths, Jaim Up. III.36.3; mind, मनो गन्धर्वः —SBr. IX.4.1.11; fire, अग्निर्गन्धर्वः —SBr. IX.4.1.7; moon, चन्द्रमा गन्धर्वः —SBr. IX.4.1.9. the sun, सूर्यो गन्धर्वः —SBr. IX.4.1.8; they are twenty-seven, गन्धर्वाः सप्तविंशतिः —SBr. V.1.4.8.

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space (अबुध्नेषु पदनिधानयोग्यस्थानरहितेषु रजःसु लोकेषु —*Sayana*).

6. "From the mountains, Indra transfixed the mellow cloud and held his well-aimed arrow." From the mountains Indra held the well-aimed arrow and transfixed the well-ripe cloud, the giver of rain-water. (ओदनं उदकदानं मेघम् । वृन्दे वृन्देन व्याख्यातम् । वृन्दारकश्च —Nir. VI.34)

Bundah, बुन्दः means arrow; it pierces; it inspires awe; or it shines while it flies (बुन्द इषुर्भवति । बिन्दो वा । भिन्दो वा । भयदो वा भासमानो द्रवतीति वा — Nir. VI.32).

8. **Sadyah jatah,** forth with increased (*Wilson*); सद्यः तदानीमेव जातः अस्माभिर्दत्तेन सोमेन प्रवृद्धः —*Sayana*); one who has immediately gained popularity.

Rbhu-sthira (vocative), O mighty and firm in battle ! (ऋभुष्ठिर! महान्-स्थिरः च तयोक्तः —*Venkata*, ऋभुः=उरु-प्रभूतः, and hence *rbhusthira* is उरु; प्रभूतः स्थिरश्च संग्रामे स तथोक्तः —*Sayana*).

Cyautnani, strengths, powers, energies; efforts; strong persons (च्यौत्नमिति बलनाम —Nigh. II.9.; च्यवन्ति शत्रवो येभ्यस्तानि बलानि —*Daya.* on VII.19.5); praises (च्यौत्नानि स्तोत्राणि —*Daya.* on I.173.4).

च्यौत्नः—X.50.4

च्यौत्ना—VI.47.2; VIII.2.33

च्यौत्नानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

च्यौत्नाय—VI.18.8

च्यौत्नेन—X.49.11

च्यौत्नैः —VIII.16.6.

Mountains are regarded as the supporters or the stays of the earth (भूमेः कीलवद् धारणाय —*Sayana*).

Varsisthani, gigantic (वर्षिष्ठानि अतिशयेन प्रवृद्धानि —*Sayana*).

Parinasa, far reaching (परीणसा परितो नतानि, अतएव 'च्यौत्नानि' इति भाव —*Sayana*).

Vidu adharayah, वीळु अधारयः fixed them firm (वीळु स्थिराणि —*Sayana*).

10. Varaham, to a cloud (वराहो मेघो भवति । वराहारः —Nir. V.4). *Varaha* is cloud; it brings (√हृ) the best means of livelihood (वर+आहार); this is supported by a passage from a *Brahmana.* (untraced) : "वरमाहार-माहर्षि" —इति च ब्राह्मणम् । See also "Vidhyat varaham tiro adrim asta."

विध्यद् वराहं तिरो अद्रिमस्ता (1.61.7) : from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of *Varaha* (boar) is derived from the same root also; he tears up the roots, or he tears up all the good roots. (अयमपीतरो वराह एतस्मादेव । वृहति मूलानि । वरं वरं मूलं वृहतीति वा —Nir. V.4)

We have a Vedic quotation : "Indra slew the ravening boar" (वराहमिन्द्र एमुषम्—VIII.77.10). *Angirasas* are also called "*Varahas*" ब्रह्मणस्पतिर्वृषभिर्वराहैः (the lord of prayer, with the powerfull Angirasas—X.67.7.)

The group of atmospheric gods are called *Varahavah* (पश्यन् हिरण्यचक्रानयो दंष्ट्रान् विधावतो वराहून् —I.88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse : (i) The etymological school, Nairukta :- *Visnu* is the sun, the bringer of rain, and also bringer of cattle and food ; the *varaha* (boar) is one of the personifications of the cloud as smitten by Indra's thunderbolt.

(ii) the school of mythology or tradition, *Aitihasika* : (For this see Tait. Samhita VI.2.4); the sacrifice went away from the gods in the form of Visnu and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, "who has passed over me ?" "I am he who smites in the stronghold; who art thou ?" "I am he who brings from the strong hold." He said. "Thou art called he who smites in the strong hold. Now a ***boar***, the stealer of the good, keeps the wealth of the Asuras which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold." He plucked out a bunch of ***darbha*** grass, pierced the seven hills and smote him. He said, "Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won; that alone is the reason why the Vedi is so called'.' (i.e. the *Upsads*). A similar

story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also : मुषा यद् विष्णुः पचतं सहीयान् विध्यद् वराहं तिरो अद्रिमस्ता).

11. Bundah, arrow (since it pierces, it inspires awe, or it shines when it flies (बुन्द इषुर्भवति। बिन्दो वा। भिन्दो वा। भयदो वा। भासमानो द्रवतीति वा— Nir. VI.32)

"Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war."

Tuviksam, powerful, having a great capacity of discharging arrows (तुविक्षं बहुविक्षेपं महाविक्षेपं वा —Nir. VI.33)

Sumayam, delightful (सुमयं सुसुखम् —Nir. VI.33)

Ranya=*ranyau* (रण्या=रण्यौ=रमणीयौ सांग्राम्यौ वा; beautiful or well-equipped for battle

Ṛdupe, knocking down by movement, or by motion (ऋदूपे अर्दन पातिनौ, गमनपातिनौ) or, knocking down by sound or knocking down at a great distance (शब्दपातिनौ दूरपातिनौ वा) —Nir. VI.33.

Cid-ṛdu-vṛdha, चिदृदूवृधा, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (मर्मण्यर्दन वेधिनौ. गमनवेधिनौ। शब्दवेधिनौ। दूरवेधिनौ वा) —Nir. VI.33).

Hymn-78

The hymn refers to cows (गोनाम) ; food grains (मन्धस:, 1), condiments (व्यञ्जनम्, 2), horses (अश्वम्, 2); oils or cosmetics (अभ्यञ्जनम्), sheep (हिरण्यया, 2; may mean gold vessels also), ear ornaments (कर्णशोभना, 3), barley (*yavyuh* यवस्यु:—seeking *yava* or barley, 9) along with *gavyuh*, गव्यु:—seeking cows and *hiranyayuh*, हिरण्ययु:—seeking gold or sheep, *asvayuh*, अश्वयु:—seeking horses, 9). The tenth verse refers to *datram*, दात्रम्, a sickle, held in hand (*haste*, हस्ते; barley cut and piled (*dinasya*, दिनस्य, cut; sambhṛtasya, सम्भृतस्य, piled यवस्य, of barley; *Kasina*, काशिना, handful, same as mustina, मुष्ठिना, 10).

The word *vrihi* (व्रीहि) for rice does not occur in the Ṛgveda; we have the word *dhana* for fried or parched barley or other grains (धानानाम भृष्टयवाद्यन्नानां —*Daya.* on Yv. XIX.22; (पक्वान्नविशेषा: —III.35.7; अग्नि संस्कृतान्नविशेषान्—III.35.3; भृष्टान्नानि VI.29.4; यवा: IV.24.7).

धानम् — III.7.6

धाना: — I.16.2; III.35.3; 7; 52.5-8; IV.24.7; VI.29.4; X.28.1

धानानाम् — VIII.70.12

धानाऽवत् — III 43.4

धानाऽवन्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the Ṛgvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word vrihi (व्रीहि),—*Wilson.*

यवम् — I.23.15; 117.21; 176.2; V.85.3; VIII.3.4; VIII.2.3; 22.6; 63.9; X.27.8; 43.7; 131.2

यवऽमत् — VIII.93.3; IX.69.8; X.42.7

यवऽमन्तः — X.131.2

यवम्ऽइव — X.68.3

यवम्ऽयवम् — IX.55.1

यवऽयुः — VIII.78.9

Hymn-79

1 **Visvajit,** (विश्वजित), conquerer of all.

Udbhit, producer of fruit (उद्भित उद्भेत्ता —*Venkata*; फलस्य उद्भेदक —*Sayana*)

Krtnuh, all creating (कृत्नुः कर्त्ता —*Venkata*)

Agrbhitah, obustructed by none of the enemies (अगृभीतः शत्रुभि अगृहीतः —*Venkata*)

Visvajit and **Udbhit** are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (*Wilson*) (विश्वजित् सर्वस्य नेता, उद्भित् फलस्योद्भेदकः। अथवा विश्वजिदुद्भिदौ सोमयागौ। तयोनिष्पादकत्वात्तद्रूपः —*Sayana*).

3. **Yantasi,** (यन्तासि), provide or offer.

Varutham, Shelter, protection (वरूथं वरकम् —*Sayana*).

"Thou art the restrainer from the enmities etc.; thou art a wide shelter." (*Mahidhara* on Yv. V.35)

4. **Rjisin,** ऋजीषिन्, O straight forward gentleman : O seeker of truth : (हे तृतीय सवनस्थेन ऋजीषेण तद्वत् —*Venkata*) (ऋजीषिणं ऋजूनां सरलानां धार्मिकाणां जनानामीषितुं शीलम् —*Daya*. on VI.42.2; प्रशस्तमुपार्जनं विद्यते यस्मिस्तम् —on I.64.12; ऋजीषिन् सरलस्वभाव —VII.42.3; ऋजीषि सरलत्वं यस्य प्रति तत्सम्बद्धो —on VI.17.10) (O Ṛjisin : i.e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait.Samhita. VI.1.6).

6. **Atirnam,** life not yet crossed; the unending life.

Pra im ayuh tarit atirnam, प्र ईम् आयुः तरित् अतीर्णम्, lengthens out his unending life (i.e. the life not yet crossed).

Ut irayati, urges him on (उत् ईरयति प्रवर्धयति —*Venkata*).

Hymn-80

Ekadyuh, is the seer of the hymn; the word occurs in verse 10 (एकद्यूः); it means "the lone illuminator", —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. **Kim anga,** किम् अङ्ग, what now (किम् क्षिप्रम् —*Venkata*).

Radhracodanah, director of the worshipper (रध्रचोदनः रध्रस्य राधकस्य यः चोदयति धनम्—*Venkata*; रध्रं राधकं चोदयतीति रध्रचोदनः —*Sayana*).

Sunvanasya avita, guardian of the offerer (सुन्वानस्य अविता, guardian of

the faithful).

5. **Vajayu**, coveting for food or victory (वाजयु अन्नमिच्छत—*Venkata*; अस्माकमन्नमिच्छत—*Sayana*).

Sravah, श्रवः, fame; also food (श्रवः अन्नं हविर्लक्षणम्—*Sayana*).

6. **Vajayum**, वाजयुम्, coveting for food (or victory) (वाजयुं अन्नमिच्छुम् —*Venkata*).

8. **Urvikastha**, far off (उर्वी) is the goal (काष्ठा), (उर्वीकाष्ठा बहुन्तराल आज्यन्तः। आज्यन्तोऽपि काष्ठोच्यते। 'क्रान्त्वा स्थिता भवति'—cf. Nir.II.15; *Say.*'*na*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (तत्र काष्ठा इत्येतदनेकस्यापि सत्वस्य नाम भवति। काष्ठा दिशो भवन्ति। क्रान्त्वा स्थिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवन्ति। इतरेतरं क्रान्त्वा स्थिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (आदित्योऽपि काष्ठोच्यते। क्रान्त्वास्थितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (आज्यन्तोऽपि काष्ठोच्यते। क्रान्त्वा स्थितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

across i.e. stationary waters (आपोऽपि काष्ठा उच्यन्ते। क्रान्त्वा स्थिता भवन्तीति स्थावराणाम्)—Nir. II.15. (see also अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् —I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठाः — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I 32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

Apavṛktah, be excluded

Aratnayah, enemies (अरत्नयः अरममाणाः शत्रवः —*Sayana*; अदाताः अरममाणाः शत्रवः —*Venkata*)

9. Turiyam nama, the fourth name (*Somayaji*, सोमयाजी is the fourth name; सोमयाजीति तुरीयं नाम तच्च यज्ञियम् —*Sayana*).

The first three names pertaining to Yajna (यज्ञियं) are; (i) names pertaining to constellations, नक्षत्रनाम like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, गुह्यनाम, (iii) the revealed names (open names), प्रकाशनाम.

In this case, one may refer to the Satapatha Brahmana (II.1.2.11) also. "He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra's asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjunis." Hence he overtly calls them Phalgunis, for who dares to use his (god's) mystic name? फल्गुनीष्वग्नीऽआदधीत । एता वा ऽ इन्द्र नक्षत्र यत्फल्गुन्योऽप्यस्य प्रतिनाम्न्योऽर्जुनो ह वै नामेन्द्रो यदस्य गुह्यं नामार्जुन्यो वै नामैतास्ता एतत् परोऽक्षमाचक्षते फल्गुन्य इति को ह्येतस्यार्हति गुह्यं नाम गृहीतुम्).

Hymn-81

The Ṛsi of the hymn is Kusidi of the family of Kanva.

2. **Tuvi kurmi,** तुविऽकूर्मि, achiever of many great deeds,

Tuvi desnam, तुविऽदेष्णम्, bestower of plentiful gifts.

Tuvi magham, तुविऽमघम्, lord of immense wealth.

Turi matram, तुविऽमात्रम् — बहु प्रमाणम् —*Venkata*; of huge dimension's or vast in size.

3. **Bhimam gam,** भीमं गाम्, terrible bull.

4. **Ait u nu,** एत उ नु, come at once, O dear one ! hasten hither.

5. **Up gasi-sat,** उप गासिषत्, may you sing the upagana or prelude उपगानं च करोतु —*Venkata*).

6. **A no bhara daksinena,** आ नो भर दक्षिणेन may you bring us wealth with your right hand (धन दक्षिणेन हस्तेन आहर —*Venkata*).

Abhi savyena pra mrsa, अभि सव्येन प्र मृश, may you encourage us with your left hand.

Ma nirbhak, मा निर्भक्, deprive us not; exclude us not.

9. Visva candrah, All-rejoicing (विश्वचन्द्राः सर्वकान्ताः —*Venkata*; सर्वं हिरण्योपेता बहूनामाह्लादका वा —*Sayana*).

Vasaih full of desires : with all aspirations (वशैः कामैः हेतुभिः — —*Venkata*; कामैरनेकैर्युक्ताः —*Sayana*).

Maksu, मक्षु, spontaneously : immediately (मक्षु शीघ्रम् —*Sayana*)

Hymn-82

4. Asatro , अशत्रो, O the one without any enemy (असपत्न — *Venkata*).

Upa' me, from close quarters (उपमे समीपे —*Sayana*).

Upa me rocane divah, from the resplendent heaven; in the highest splendour of heaven; from the world of heaven illumined by its own splendour; that is, by deities residing there (दिवः एव तेजसा दीप्यमानात् द्युलोकात्। तत्रस्थैर्देवैरित्यर्थः। रोचने अग्निभिर्दीप्यमाने च —*Sayana*)

7. Camasesu, in the bowls; in the cups (चमसेषु एतन्नामकेषु पात्रेषु — *Sayana*).

Camusu, in the saucers (चमूषु। चमन्ति यजन्त्यत्रेति चम्वो ग्रहाः (चमू=ग्रह) तेषु —*Sayana*; *camu*, चमू, is also army.

9. **Yam te syenah pada a abharat,** यं ते श्येनः पदा आ अभरत् —Whatever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Sambita VI.1.6.4; At. Br. III. 25-27; गायत्री पक्षिरूपं धारयित्वा पद्भ्यां सोममाहरत् —*Sayana*) (Refer to *kadru-suparna* dispute; the metres are the descendents of *Suparni*. *Kadru* (earth) tolo *Suparni* (heaven). "In the third heaven from here is the Soma; fetch it; and by it buy your release". The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (*aja*, अज). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4.

Hymn-83

2. **Yujah,** allies; associate (युजः सहायः —*Sayana*).

4. **Vamam,** wealth (वामं धनम् —*Venkata*).

5. **Risadasah,** O repeller of enemies (रिशादसः रिशतामसि तारः —*Venkata*).

Aghasya yat, belongs to sin (अघस्य यत् अघस्य सम्बन्धि —*Venkata*).

6. **Ksiyantah,** stay at home (क्षियन्तः गृहेष्वग्निहोत्रार्थं निवसन्तः ; stay at home for performing the Agnihotra —*Sayana*).

Adhvan yantah, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (अध्वन् अध्वनि समिदाहरणार्थं यान्तः गच्छन्तः —*Sayana*).

7. **Indra,** इन्द्र, O Indra! O lightning!

Visno, विष्णो, O Visnu! O sun!

Marutah, मरुतः , cloud-bearing wind.

8. Bharamahe, we proclaim (प्रभरणं उच्चारणम् प्रकाशनं वा —*Venkata*; उच्चारयामः प्रकाशयामो वा —*Sayana*).

Samanya, समान्या = सामान्येन (पूर्वं सर्वेषां देवानां साहित्येन ततः —*Sayana*)

Matuh, of the mother; of Aditi (मातुः अदितेः —*Sayana*).

Garbhe bhratṛtvam pra bharamahe, brotherhood of yours in your mother's womb.

There is a legend in the Taittiriya Samhita to this effect (अदितिः पुत्रकामा साध्येभ्यो देवेभ्यो ब्रह्मौदनम पचत् —Tait. S. VI.5.6). Aditi offers a certain offering to the gods, and conceives four of the Adityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives *Vivasvat*. But here in this legned, there is nothing of the birth of Pusan and Aryaman; though according to Sayana—तस्यै पूषा चार्यमा चाजायेताम्, i.e. these two are also born (*Wilson*).

Hymn-84

Usnas, the son of *Kavi*, is the seer of this hymn.

2. **Dvita,** द्विता, in twofold ways; in twofold functions (द्विता द्वैधः).

This refers to Agni, with twofold functions as the *garhapatya* and the *ahavaniya*; or else the Agni as cosmic sacrifice and terrestrial fire.

Dvita Martyesu ni a'dadhus, amongst men (द्विता द्वैधं मर्त्येषु मनुष्येषु नि धादधुः । गार्हपत्यं चाहवनीयं च । यद्वा दिवि वर्तमानस्य पृथिव्यां च यस्य निधानं कृतवन्तः —*Venkata*).

4. **Urjah napat,** son of food (नपात् अन्नस्यपुत्र!) (vocative along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorner of enemies (वराय वरणीयाय मन्यवे प्रभिमन्यमानाय शत्रून् —*Venkata*).

5. **Yaho,** O son; *sahasah yaho*, O son of a strength (यहो सहसो पुत्र! —*Venkata*).

7. **Gosata,** गोऽषाता=गोऽसाता, wealth of kine, wealth of wisdom.

9. **KsCti,** stays at his home (क्षेति स्वगृहे निवसति —*Sayana*).

Ksemebhih Sadhubhih, with all efficient protections (क्षेमेभिः पालनैः सह साधुभिः साधयद्भिः —*Sayana*).

Hymn-85

Kṛsna Angiras is the seer.

The refrain of the verses of this hymn is "मध्वः सोमस्य पीतये"; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

3. Kṛsna, कृष्ण, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see *Kṛsnasya,* कृष्णस्य in verse 4 also. The tradition assigns to him or to *Visvaka* (विश्वक) son of Kṛsna (कार्ष्णि) the authorship of the next hymn VIII. 86. The word *Kṛsniya* (कृष्णीय) may be a patronymic formed from the same name in two other hymns of the *Ṛgveda* (I.116.23; 117.7), where the Asvins are said to have restored *Visnapu* to Visvaka Kṛsniya. In that case, Kṛsna would seem to be the grandfather of Visnapu—*Macdonell* and *Keith*).

7. Rasabham, ass, mule or horse, the animal that makes pleasing sound (रासभं शब्दायमानमेतन्नामकमश्वम्; "रासभावश्विनोः" इति रासभेवाश्विनो रथस्यवाहनो —*Sayana*).

Vidvange, firmly-built; all parts of body firm and strong (वीड्वंगे । वीडुर्दृढः । दृढाङ्गापेते —*Sayana*).

8. Tribandhurena, त्रिवन्धुरेण, three-seated (त्रिफलका संघाटेन—*Venkata*).

Trivṛta, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata*; *Sayana*).

Hymn-86

Kṛsna Angiras, Visvaka or Karsni is the seer of the hymn. The refrain of the hymn is मानो वि यौष्टं संख्यामुमोचतम् (severe not our friendships, but fling loose or set me free).

1. Dasra, दस्रा, wondrous (दस्रा दर्शनीयौ); subduer of enemies सर्वेषां शत्रूणामुपक्षपयितारौ —*Sayana*).

Visvakah, विश्वकः, the family-head (name of a Ṛsi —*Sayana*) The word *visvaka* विश्वक, occurs only in this hymn in the first three verses VIII.86.1-3, and nowhere else in the Ṛgveda.

Daksasya, of a sage with skill; Prajapati of this name (*Sayana*).

Tanu'krthe, for the sake of son (तनूकृथे पुत्रस्य कृते —*Venkata*).

Mumocatam set me free; fling loose (मुमोचतम् अस्मानागन्तुं रथेस्थित्वाश्व-प्रग्रहान् मुञ्चतम् —*Sayana*).

2. **Vimanah,** विमना: , unattentive (a Rsi of this name —*Sayana*).

Visnapve, for the sake of posterity or son or grandson (विष्णाप्वे मम पुत्रे पौत्रे वा —*Venkata*).

Visnapu is the name of the Rsi's son or grandson also in mythology.

4. **Uta tyam viram avase havamahe,** उत त्यं वीरं अवसे हवामहे, we summon that hero for our protection (since it is for the son to protect the father, पुत्रोहि पितरं रक्षति —*Sayana*).

Rjisinam, the possessor of bliss; the possessor of Soma.

"**Rjisin,** is generally an epithet of Indra, and is always explained by Sayana, as here," possessor of stale Soma—III.32.1; 36.10 etc.), *Rjisa*, ऋजीष, also means "enemy-repelling."

ऋजीषम् — I.32.6

ऋजीषिणः — I.87.1; II.34.1; VIII.32.1

ऋजीषिणम् — I.64.12; VI.42.2; VIII.76.5; 86.4;

ऋजीषन् — III.32.1; 36.10; 43.5; 50.3; VI.17.10; 20.2; VII.24.3; VIII.79.4; 96.9

ऋजीषी —III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

5. **Rtasya Srngam**, horn of truth (ऋतस्य सत्यस्य श्रृंगं यशम् —*Sayana*).

Savita, impeller; the sun; the creator (सविता सर्वस्य स्वस्वकर्मणि प्रेरकः — *Sayana*).

The verse is in the praise of truth (सत्य प्रशंसा). Sayana seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the Ṛsi's prayer (*Wilson*).

Hymn-87

1. **Dyumni**, glorious (द्युम्नी).

According to traditionalists, this may be the *sad-Vasisthah* (षड् वसिष्ठः) or Priyamedhah, (प्रियमेधः) or an Angirasa (आंगिरस). (वसिष्ठ पुत्रो द्युम्नीक ऋषिरांगिरसः प्रियमेधो वा —*Sayana*).

For *Dyumni*, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9; IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the Ṛgveda. (द्युम्नी प्रशस्तयशा, यशस्वी, the well known, rich, famous, glorious—*Daya*. on I.91.2; बहु प्रशंसा-धनयुक्त, इन्द्रः Yv. XXXIII.95 ; द्युम्नानि बहुविधानि धनानि भवन्ति यस्मिन्—*Daya*. on I.36.8).

Krivih, well (क्रिविरिति कूपनाम —Nigh. III.23) (कूपो यथा सेके उदकसेचने वृष्टौ भवन्त्यां नाल्पोदको भवति, तद्वत्—*Sayana*, as a well (with water) in the time of rain).

Gaurau iva, like teo gauras (deers) drink at a pool. Again the same in verse 4.

Irine, at a lake or pool (इरिणे तटाकादिषूदकपानार्थं शीघ्रमागच्छत स्तद्वत् —*Sayana*).

2. Gharmam, as it drops (घर्मं 'घृ क्षरणदीप्त्योः' पात्रेषु क्षरन्तं सोमम् —*Sayana*; or it may also mean as an earthen pot called *mahavira*, and signify the milk boiled in it : "Drink Asvins the exhilarating (Soma) and the milk" (*Wilson*).

Mandasana, rejoicing (मन्दसाना सोमपानेन मोदमानौ —*Sayana*).

3. Priyamedhah, those whose sacrifices are acceptable; worshippers (प्रियमेधः । मेधोयज्ञः प्रियतमयज्ञाः यजमानाः —*Sayana*). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पूजायां बहुवचनम्).

5. Dasra, full of glory; worth seeing; the subduer of enemies (दस्रा दस्रौ दर्शनीयौ उपक्षयितारौ; epithet of Asvins—*Sayana*).

Hymn-88

The Ṛsi is Nodhas

1. Svasaresu, in the stalls (स्वसरेषु । स्वसराणि अहानि स्वयंसारीण्यपि वा । स्वरादित्यो भवति । स एनानि सारयति), *svasarani* means days; they move of their

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उस्रा इव स्वसराणि).

Normally, the word means *days*, but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" सूर्यनेतृकेषु दिवसेषु वयमभिष्टुमः), in the second clause he interprets the same word as "Stalls" (तत्र दृष्टान्तः । वत्सं न यथा धेनवः नव प्रसूतिका धेनवः स्वसरेषु । सुष्टुवस्यन्ते प्रेयंन्ते गावोऽत्रेति स्वसराणि गोष्ठानि).

Vasoh=Vasayituh, (cf. VI.16.25), in the excellent beverage (वसोः वासयितुर्द्रव्यस्य निवासयितुः । यद्वा । वसोः पात्रे निवसतः —*Sayana*).

2. **Ksumantam**, Sound-producing (क्षुमन्तं शब्दवन्तम् —*Venkata*; also renowned (क्षुमन्तं शब्दवन्तम् । "टुक्षु शब्दे" । अनेन पुत्रादिकं लक्ष्यते । स्तोत्रादीनि कुर्वाणम् — Causing praises by means of the children which it will produce — *Sayana*).

4. **Gotamah**, enlightened sages; the sons of Gotama, like Nodhas —*Sayana*); the most devoted worshipper (गोतमः गच्छतीति गोः स्तोता, सोऽतिशयतः —*Daya*. on I.62.13; विद्यायुक्तो जनः —on I.78.2; बहुधेनुयुक्तः —on, I.79.4; मेधावी —on I.183.5; गोतमाः अतिशयेन स्तोतारः — on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and Purumedha of the Angirasa family are the Ṛsis.

1. **Ṛtavṛdhah**, Upholder of truth; devoted to knowledge and truth (eternal laws) ऋतावृधः य ऋतेन वेद विज्ञानेन वर्धन्ते, तान् —*Daya*. on Yv. XIX.65; सत्यविद्या वर्धकाः —on VI 52.10; ऋतावृधा यावृतेन जलेन यथार्थतया शिल्पक्रियया वा वर्धेते तौ अश्विनौ; or यावृतेन सत्यानुष्ठानेन वर्धेते तौ अश्विनौ —*Daya*. on I.47.1.

6. **Arkaḥ,** अर्कः , hymns of RK.

Haskṛtiḥ, that which indicates pleasure and satisfaction; joyous (हस्कृतिः हर्षस्य सूचकः —*Venkata*).

Yat jatam yat ca jantaam, यत् जातं यत् च जन्त्वम्, whatever has been or will be born.

7. Girvanah, a god (गिर्वणा देवो भवति। गीर्भिरेनं वनयन्ति —Girvanah means a god; they win him over with hymns.

Justam girvanase bṛhat, जुष्टं गिर्वणसे बृहत्, the agreeable; the sublime hymn to the god—Nir. VI.14.

Hymn-90

1. **Ṛcisamah,** worthy of praise (ऋचीषमः स्तुत्या समः —*Venkata*).

Param' jyah, परमज्याः , the mighty crusher or subduer (परमज्याः प्रकर्षेण क्षपयिता —*Venkata*).

5. **Ṛjisi,** lover or possessor of divine elixir (ऋजीषोऽपार्जितोऽभिषुतः सोमः , तद्वान् – *Sayana*).

6. **Asura,** O living one, O Lord of vital breath (असुर ! हे बलवन् ! *Venkata*, बलवन्, प्राणवन् ! – *Sayana*)

Kṛttiḥ, कृत्तिः ; the word has several meanings, (Nir. V.22) (i) fame or glory; and also food;

The word is derived from √कृत्, to cut; it signifies fame or food

(छति: छन्वते: । यशो वा । भन्नं वा): Great like fame is thy protection, O Indra— महीव कृत्ति: शरणा त इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—सुमहत्त इन्द्र शरणमन्तरिक्षे कृत्तिरिवेति —Nir.).

(ii) **Krttih** also means garment; the word is derived from the same root √कृत् (इयमपीतरा कृत्तिरेतस्मादेव); it is made of cotton-threads—सूत्रमयी.

Clad in skin, trident in hand, and with bow outstretched—कृत्तिवासा: पिनाकहस्तो भवतत धन्वा—Kathaka Sam. IX.7; cf. भवतत धन्वा पिनाकवास: etc Yv. III.61; SBr II. 6.2.17; and भवततधन्वा कृत्तिवासा: पिनाकहस्त: —Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us hearing the trident —कृत्तिवसान आचर पिनाकं बिभ्रदागहि—Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (बाहूराजन्य: कृत: —X.90.12). This explained by Durga as giving the third meaning of the word i.e. 'a skin', from the analogy of a cotton garment.

Hymn-91

The Rsika of the hymn is Apala (अपाला), the daughter of Atri. Wilson summarizes the legend of Apala from Satyayana Brahmana thus;

Apala, the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father's hermitage and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to Indra, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. Indra hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones braising there. She explained the reason

of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really Indra's he addressed the later half of the third verse to the *Soma* in her month. Indra then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet Indra comes to me." Indra then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". Indra granted the three boons.

2. **Karambha,** करम्भ, a mixture of fried barley, meal and butter and curds.

The word *Apala*, अपाला, occurs only once in the *Rgveda* (VIII.91.7), which means maiden, yet to be married (just as the word *"pati"*, one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as *Apala*).

Apala, the unmarried virgin, is seeking *Soma*, the young person with blooming youth, a *brahmacarin*. *Sruta* (स्रुता) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the *asrama* of her preceptor; now it is for her to select the young man for her companionship (ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् — Av. XI.5.18; अर्यमणं यजामहे सुबन्धुं पतिवेदनम् । उर्वारुकमिव बन्धनात्प्रेत: मुञ्चामि नामुत: — Av XIV.1.17); त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुत: — Yv.III.60).

This *pativedana* is indicated by the term *sruta api vidat* (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-

tion. The word "*astam bharanti*" means establishing herself in the household life (*gṛhastha*, गृहस्थ).

2. The verse (2) has the term *virakah* वीरक:, the boy hero with whom *apala*, the maiden, is going to be married. The word *jambhe-suti*, pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जम्भसुतम् । जाया च पतिश्च जम्पती । जायतेऽस्यां जनयति इति वा जाया । बिभर्ति इति भ: । उभौ जम्भौ । ताभ्यामुत्पन्नो जम्भसुत: तम् । धानवन्तम् । धानं धाधानम्, गर्भाधानसंस्कारवन्तम् । स्वयं विधिवत् माहितम् । करम्भिणम् । करम्य: करम्भ: । करोते रम्भच् प्रत्यय: । क्रियावान् कर्मकुशल: । अपूपवन्तम् । अपदूरे आचार्यगृहे उपवन्तं उपवीतवन्तम् । मध्यमपद-लोप: उक्थिनम । उक्थो वेदो गुरूपदेशो वा तद्वन्तम्).

3. In this verse, the young man to the married, is in the intense love for the girl, and is known as *indu*, इन्दु. Indu becomes Indra after marriage.

4 The verse has been addressed to such a husband or Indra, who is rich enough to maintain the familv.

5, 6. The maiden demands three things from the husband, (i) growth on father's head (the word *tata*, तत, also means the dear son, तनोति सन्ततिमिति तत: , i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. **Rathasya khe,** in the void or whole of the chariot.

Anasah khe, in the void of the cart.

Yugasya khe, in the void of the yoke.

This refers to the three means of transport.

Surya-tvacam, with the splendour of the sun (सूर्यत्वचं सूर्यसमान त्वचम् ।

त्वग्दोषमपगम्य सूर्यसदृशकान्तिमिन्द्रः करोति – the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

Trih putvi akṛnoh, thrice did'st thou purify, According to the legend quoted by Sayana, Indra dragged Apala through the wide hole (*kha*) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to wilson, and also Prof. Ausfrecht, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal's head passed. (*Homer's* II 19,406)

Hymn-92

For verse 22, see Nir. VI.24.

The Ṛsi of the hymn is Srutakaksa or Sukaksa Angirasa.

1. **Visvasaham,** subduer of all enemies (विश्वासाहम्=विश्वसहम्, सर्वेषां शत्रूणामभिभवितारं सर्वेषां भूतजातानां वा —*Sayana*).

Satakratum, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (शतक्रतुं बहुविध प्रज्ञानं बहुविधकर्माणं वा—*Sayana*).

2. **Gathanyam,** worth singing (गाथान्यं गानयोग्यं गातव्यम्—*Sayana*).

3. **Mahanam,** of great (महानां महतां).

Vajanam, variety of foods (वाजानां अन्नानाम् or महानाम्। वर्णव्यत्ययः।

मघानां वाजानामन्नानाम् च).

Nṛtuh, the leader of worshippers, cows etc. (नृतु: स्तोतृभ्यो गवादि नेता —*Sayana*; Unadi —नृतिशृध्यो कु: —I.91).

4. Sudaksasya, of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Ṛsi).

Prahosinah, assiduously engaged in worship or sacrifice (प्रहोषिण: प्रकर्षेण देवान् हविर्भिर्जुह्वत —*Sayana*); प्रकर्षेण जुह्वत: —*Venkata*. The word does not occur anywhere else in the Ṛgveda. For *Prahose* (प्रहोषे), see I.150.2 (प्रहोषे यो जुहोति तस्मै—*Daya.*) (प्र+हु दानादानयो:); प्र+होषि=प्रजुहोमि —VI.44.14; दानादानयो: —*Daya.*].

Yavasirah, यवाशिर: , Soma beverage cooked with barley (यवऽआशिर: । श्रीङ् पाके । यवैराभिश्रितं यवै: सह पक्वम्—*Sayana*).

Andhasah, food, here Soma (अन्धस: सोमलक्षणमन्नम् —*Sayana*).

6. Visvabhi bhuvana, विश्वाभि भुवना=विश्वानि भुवनानि all worlds.

9. Parye dhane, by the wealth of enemies (पार्ये पारा: शत्रव: तत्र भवे । धने आजिहीर्षिते शत्रुधने —*Sayana*).

11. Dhiyah, धिय: , wisdom.

Dhi'vatah, धीऽवत: , the possessor of wisdom.

Arvat'bhih, अर्वतऽभि: , by vigour; by horses (अर्वतो गन्तृभि: त्वया दत्तं अश्वै: —*Sayana*).

Godare, Cleaver of mountains (गोऽदरे गवां पर्वतानां दारयितर्ह—from √दृ, विदारणे, to cleave—*Sayana*).

12. Yavasesu, यवसेषु, on the pastures (*gavah na yavasesu*), cattles with different kinds of pastures (गावो न यथा गोपालः यवसेषु तृणविशेषेषु गावो पाः पशून् —*Sayana*).

15. Sanisthaya, most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'षणु दाने' घनादेर्दातृतमया).

Ghoraya, awful (घोरया सपत्नानां भयकारिण्या).

Dravitnva, Many-cherishing, speedy; foe-repelling (द्रवित्न्वा द्रावयित्र्या —*Venkata*, शत्रूणां पलायित्र्या —*Sayana*).

Sam Avid-dhi, protect us from all sides; protect us at once (अविड्ढि समन्तात् पालय—*Sayana*, सम् अभिपालय —*Venkata*).

18. Visvasu Kṛstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिषु सर्वेषु सोमस्य दातृषु यजमानेषु —*Sayana*, विश्वेषु यजमानेषु —*Venkata*).

19. Arkam, अर्कम्, songs of praise.

Karavah, कारवः, poets.

20. Sapta-Sansadah, the seven invokers (सप्तसंसदः सप्तहोतारः —*Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् यज्ञेषु कर्मकरणार्थं सीदन्तीति संसदम् —*Sayana*; सम्यक् सीदन्ति यासु ता सभाः —*Daya*. on Yv. XXVI.1).

Trikadrukesu, in three regions (see VIII.13.18, which adds two more words तदावृधम् at the end—तमिद वर्धन्तु नो गिरा तदावृधम्). According to Sayana, the three *kadrukas* are *Jyotih* (ज्योतिः, light), Gauh (गौः , cows) and *Ayuh* (आयुः , life) (त्रिकद्रुकेषु आभिप्लविकेषु अहःसु । ज्योतिर्गौरायुरिति त्रिकद्रुकाः)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवां अयन, sacrifice. The first three days are known as *jyotis*, *go* and *ayus* and the last three days are known as *go*, *ayus*, and *jyotis*.—*Wilson*.

22. "आ त्वा विशन्त्विन्दवः", for this much see I.15.1 also; Yaska quotes आ त्वा विशन्त्विन्दव आ गल्दा धमनीम् (Nir. VI.24; let the Soma draughts flow into thee, aye; and the extracted juices of vessels. *Galda* means juices thus extracted in the vessels, or *dhamanis*), See गल्दया, galdaya,—VIII.1.20.

23. Jagrve, जागृवे, O wakeful one (जागरणशील —*Venkata*).

25. Aram, अरम्=अलम्, enough (अरं पर्याप्तम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धाम्ने गृहाय, तदर्थं च).

26. Davane, for the liberal giver; for the bounteous. (दावने दात्रे —*Venkata*).

27. Parakattat, from a long distance; from a far (पराकात्तात् अतिदूरात् —*Sayana*).

32. **Tvam asmakam tava samasi,** त्वं अस्माकं तव स्मसि, thou art ours; we are thine.

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यऽअपसम् नृहित कर्माणम्—*Venkata*; नरहितं नर्यम् । नरहितकर्माणम् —*Sayana*).

3. Uru-dhara'iva dohate, like a richly streaming (cow) (उरुधाराऽइव । गौः इव पयः दोहते —*Venkata*; उरुधारेव । दोहनकाले प्रभूतपयोधारा यथा बहूनां पोषयित्री गौर्यथा वत्सस्य पयो दोग्धि तथा प्रभूतं धनमस्माकं दोग्धु ददातु —*Sayana*).

11. Adhriguh janah, irresistible hero (अध्रिगुः अधृतगमनः जनः मनुष्यः —*Venkata*; अधृतगमनः संग्रामे त्वरमाणो वीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्यं तव स्वभूतं राज्यं च । यद्वा स्व शब्देन स्वर्गोऽभिधीयते । स्वर्गस्वामित्वम् —*Sayana*).

13. Parusni, spotted (परुष्णी पर्ववती —Nir. IX.26); पर्ववतीषु गोषु श्वेतम् इति —*Venkata*, (three types of cows: कृष्णा, black; रोहिती, red, and परुष्णी Parusni, spotted or white).

21. Prayante, giver (प्रयन्ता प्रदाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निचुम्पुणः सोमः), the exhilarating food,

i.e. if exhilarates (when mixed) with water (निचान्त पृण: । निचमनेन प्रीणाति — Nir. V.17; "चमु अदने" निचान्तो भक्षित: पृण: प्रीणयिता । यद्वा । निचमनेन प्रीणाति, इति भक्षणेन तर्पयतीति निचुम्पुण: —*Sayana*).

Nicamanena, by eating; by partaking.

Patnivants, accompanied by their consorts, i.e. water (पत्नीवन्त: सुता इमेऽद्भि: सोमा).

Usantah yanti vitaye, flow lovingly to be partaken, i.e. to be drunk (उशन्त: यन्ति वीतये कामयमाना यन्ति वीतये पानायापाम् —Nir. V.17).

Apam jagmih nicumpunah, अपां जग्मि: निचुम्पुण: , Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (गन्ता निचुम्पुण: । समुद्रोऽपि निचुम्पुण उच्यते । निचमनेन पूर्यते । अवभृथोऽपि निचुम्पुण उच्यते । नीचैरस्मिन् क्वणन्ति । नीचैर्दधतीति वा). See अवभृथ निचुम्पुण: Yv.III.48, निचुम्पुण निचंकुणेति च —Nir. V.18).

The word *nicumpuna* occurs nowhere else in the Ṛgveda.

23. Hotra, होत्रा, the seven organs of senses (five sense organs).

28. Bhadram-bhadram, the most blessed (भद्रं भद्रं कल्याणतमम्) and also wealth (भद्रंधनम् —*Venkata, Sayana*).

29. Satakrato, O one of hundred actions and hundred wisdoms, (शतक्रतो शतविधकर्मन् ! शतप्रज्ञ !).

31. Haribhih, with vital vigour; with innumerable horses

(cf. II.18.6, वा शतेन हरिभिरुह्यमान: बहुनामश्वानां श्रुतेरत्रापि शतसहस्रसंख्याकैरश्वै: —
—*Sayana*).

Upnah, उपन: आदरार्थं: (for respect).

34, Rbhuksana, from *Rbhuksa*, great, intellectual; wise (ऋभुक्षा इति महन्नाम —Nigh. III.3; *Daya.* on VII : 48.1; the wise and learned, on VII.37.1; ये ऋभून् मेधाविन: क्षाययति निवासयति ज्ञापयति वा तम् ऋभुक्षणम् —*Daya.* on I.111.4).

According to traditionalists, *Ṛbhuksana* was the eldest and *Vaja* (वाज), the youngest of the three brothers (ऋभु-विभु and वाज —see earlier notes). 'The Rbhus have a share in the evening libation between Prajapati and Savitri —Ait. Br. III.30

Hymn-94

1. Gauh, गो: , firmament; cow; wisdom; sense organ; speech (गो: पृश्निरूपा—"पृश्नियै वै पयसो मरुतो जाता:" इति श्रुते: यद्वा । गोर्माध्यमिकी वाक् । तत्रैव मध्यमस्थाने मरुतामपि —*Sayana*). (See also पृश्निमातर:=गोमाता, I 23.10; पृश्न्या:, II 34.2).

3. "All our priests (न: विश्वे मर्या:) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us." (मरुत: सोमपानाय आह्वातव्या —*Venkata*; मर्या: स्तोत्रकरणार्थमितस्ततो गन्तार: , those who move hither and thither for singing the praises; कारव: = स्तोतार: , the priests—*Sayana*).

4. Svarajah, the self-resplendent (स्वराज: स्वयं दीप्ता: —*Venkata*; may be an epithet of Soma, instead of Maruts—*Wilson*).

5. Tri-Sadhasthasya, of those who abide in three places :

dronakalasa, *adhavaniya*, and *putabhrt* (द्रोणकलश आधवनीयः पूतभृदिति तानि स्थानानि —*Venkata*; the Soma juice when extracted is poured in the *Adhavaniya*, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called *pavitra*, पवित्र or *dasapavitra*, दशापवित्र; below the cloth is another trough called *putabhrit* पूतभृत् (*Haug*).

Javatah, जावत:=जववत:, speedy (वेगवन्तम् —*Venkata*; स्तुत्यजनवन्तम् —*Sayana*) granting posterity —*Wilson*.

Varunah, venerable (वरुण: दु:खादीनां शत्रूणां वा वरिता निवारक: —the one who protects us against pain or enemies —*Sayana*).

Mitrah, God, the friend (मित्र: सर्वेषां स्वस्वकर्मणि प्रवर्तकत्वात् सखिभूत: —*Sayana*; the one who inspires every one like a friend to do his respective duties).

Tana putasya, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् —*Venkata*; तना । ततमूर्णास्तुकेनेति तनं दशापवित्रम् । पूतस्य शोधितम् —*Sayana*).

Hymn-95

3. Syenabhrtam, brought by the falcon or hawk (see I.80.2; brought by the Gayatri —दिव: गायत्र्याहृतम् —*Venkata*; see earlier notes).

4. Tirascya, तिरश्च्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरश्चा तिर्यग् गत्या —*Daya*. on I.61 12; येन तिरोऽश्वतिन —Yv. XI.23; तिरश्चीनन: , तिर्यग् गमन: किरणो दीप्ति: —Yv. XXIII.74.

According to Sayana, the name of a Rsi.

7. Sayana quotes a legend from the Satyayana Brahmana : Indra, after the slaughter of *Vṛtra*, being polluted by the guilt of Brahmanicide, ब्रह्महत्या, begged the Ṛsis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (*Wilson*; see verse 7, 8 and 9).

Hymn-96

1. Urmya, ऊर्म्या, night (Nigh. I.7; अर्तेरूच्च—Unadi, IV.44; from ऋ गतिप्रापणयोः ; √ṛ, to move, to go; to reach; ऋच्छति गच्छतीति ऊर्मिः प्रसतरङ्गो वा —*Daya.*) Every-one goes to his home during night (सर्वैरभिगन्तव्याः । रात्रौ हि सर्वे स्वनिवासं गच्छन्ति । स्वनिलय प्राप्तिहेतुभूता रात्रयः —*Sayana*).

Naktam urmya suvacah, नक्तं ऊर्म्याः सुवाचः , the nights uttered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (*Brahma-muhurta*, ब्रह्ममुहूर्त), therefore the voices of the night are very auspicious" (नक्तम् अपररात्रिकाले सुवाचः शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदाध्ययनादीनि कुर्वन्ति । तस्मात् कल्याणवाचोऽभवन्).

Alternatively, urmyah, having been encouraged, *naktam* during the night, *suvacah* they utter auspicious speech.

Sapta apah, extending or succeeding people, the next coming waters; the seven waters (सप्त सृप्ता संख्या, Nir. IV.26; seven is an extended number).

2. Trih-Sapta, thrice-seven i.e. twenty-one. *Trih-Sapta Sanu samhita girinam atividdha*, pierced asunder the twenty-one table lands (त्रिःसप्त एकविंशति संख्यानि संहिता संहितान्येकत्र संघीभूतानि गिरीणां सप्तानां पर्वतानां सानु सानूनि प्रतिविद्धा प्रतिविद्धानि —*Sayana*).

3. Sirsan kratavah nireke asan a isanta, ample employment for the

head and mouth (head is employed in fitting the halmet (इन्द्रस्य मोर्धन् शिरसि ऋतवः कर्माणि शिरस्त्राण निधानादीनि । यद्वा । शिर इति गलप्रभृत्यूर्ध्वमङ्गमुच्यते । तत्रत्याभ्यामक्षिभ्यां दर्शनप्रेरणादीनि कर्माणि भवन्ति; all the portion above the neck is head; there we have eyes which are used in seeing the enemies—*Sayana*.

4. **Manye tva cyavanam acyutanam,** I regard thee as the overthrower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवनं च्यावयितारं । अच्युतानामपि वीराणाम् —*Venkata*; अच्युतानां च्युतिरहितानामपि पर्वतानां च्यवन च्यावयितार वज्रेण विभेदकमिति । यद्वा । अच्युतानां बलेन च्यावयितुमशक्यानां बलिनां वीराणामपि स्वबलेन विद्रावयितारम् —*Sayana*).

5. **Gavah,** Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar —प्र पर्वता अनवन्त प्र गावः, when the cows loudly bellow; प्रकर्षेण अशब्दयन् मेघाः तत्स्थानि उदकानि—"यदद: सम्प्रयतीरहावनदता हते । तस्मादा नद्यो नामस्थ तावो नामानि सिन्धव." इति मंत्र: —Taitt. S. V.6.1.2; Av. III.13.1; when as ye went below, ye cried (अनदत) on the slaying of the Serpent, therefore are ye criers (नद्यः) by name; these are your names, O streams).

6. **Indrena mitram didhisema girbhih,** may we maintain friendship with Indra by praises (तेन अनेन इन्द्रेण वयं स्तुतिभिः मैत्रीं धारयेम —*Venkata*; i.e. मित्रम्=मैत्रीम्).

7. **Marut'bhih Indra sakhyam,** Maruts continued to be friends of Indra in all eventualities; they alone did never leave Indra (Indra= the self, the *atman*; *Maruts*=vital *pranas*).

8. **Trih-sastih,** त्रि: षष्टि:, Sixty-three (63 Maruts); or thrice-sixty =180. According to Venkata, there were nine companies of Maruts, each composed of seven, and hence 9X7=63 (इदृङ् चान्यादृङ् च, Taitt. S. I.8.13.2; IV.6.5.5; नवसंख्याः सप्तका नवगणाः भवन्ति)

The *yajnikas* quote the seven-groups in a variety of ways (See the Yajurveda. XVII.80-84).

(80) शुक्र ज्योतिः —of pure radiance

चित्र —of varied

सत्य —of true

ज्योति —radiant

शुक्र —true

ऋतपा—protector of holy order

अत्य हा —beyond distress

(81) ईदृङ् —such like

अन्यादृङ् —other like

सदृङ् —thus like

प्रतिसदृङ् —similar

मितः —measured

संमितः --commensurate

सभराः —harmonious.

(83) ऋतजित् — winner of rights

सत्यजित् —winner of truth

सेनजित् —host-conquering

सुषेण —lord of goodly host

अन्तिमित्र —one with near-friends

दूरे —one with far-away friends

अमित्र —non friend

(85) स्तवान् —self powerful

प्रघासी —voracious

सान्तपन —kin to the sun

गृहमेधी —house holder

क्रीडी —play-lover

शाकी —mighty

उज्जेषी —conqueror

and similar others.

10. Tanve, तन्वे, for my son, (तनेति कुलमिति तनूस्तनय: । तस्मै पुत्राय —
—*Sayana*).

Anga, —instantly (अङ्ग क्षिप्रम्).

Kuvit, कुवित्, ample (wealth) (कुवित् बहुनामैतत् —*Sayana*).

13. Amsumatim, अंशुमतीम् by the side of celestial ocean (name of a river—*Sayana, Venkata*).

Kṛsnah, कृष्ण: , the demon of nescience, Sayana quotes a legend: Indra aided by *Bṛhaspati* and the *Maruts* slew the asura *Kṛsna* (कृष्ण), who with ten thousand other *asuras* had occupied the river Amsumati (perhaps the present Yamuna). The Brhaddevata also gives a legend: Soma being afraid of Vṛtra, took refuge with kuru by the river Amsumati; Indra followed it with Bṛhaspati and the Maruts, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

Drapsa, द्रप्स,=सोम, Soma; the dropping; swift moving.

Amsumati, the sunlight (Benfey) and Indra in the parable is the Sun, behind the cloud.

Kṛsna, cloud, the demon of nescience.

16. Saptabhyah jayamanah asatrubhyah, the seven born without any enemy of theirs (कृष्ण, वृत्र, नमुचि, शम्बर and others; the seven types of clouds like nimbus, cumglus, stratus, etc.)

Hymn-97

The Ṛsi of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. Adevayuh, careless of gods; ungodly in actions (अदेवयुः देवान् युष्मान कामयमानः *—Sayana*).

Anusvapam, sleeping away (अनुस्वापम् अनुवृत्तस्वप्नं यथा भवति तथा *—Sayana; Venkata*).

Avratah, regardless of duties (अव्रतः व्रतरहितो भूत्वा *—Sayana*).

Rayim, wealth (रयिं धनम्).

5. Vistapi, in some region (विष्टपि विष्टपे तत्सम्बन्धे कस्मिंश्चित् स्थाने — *—Sayana*).

8. Jaritre, for the sake of praiser (जरित्रे स्तोत्रे); जरिता—स्तावकः *—Daya.* on V.63.3; स्तोता on IV.17.19;(जरित्रे विद्यागुण प्रकाशकाय याचमानायाऽयाचिताय वा on IV.24.21; स्तुत्याय on IV.16.18).

11. Rebhasah, the praisers (रेभासः स्तोतारः *—Venkata*) (रेभति अर्चनकर्मा, Nigh, III.14; रेभः स्तोतृनाम —Nigh, III.16; see VI.3.6).

12. Mesam, rain sprinkling; joy-bestowing; also ram (मेषम् । सेचनकर्त्तारम् *—Daya.* on Yv. XXI.40; वृष्टिद्वारासेक्तारम् —on I.51.1; सुखजलाभ्यां सर्वान् सेचतारम् —on I.52.1; यो मिषति स्पर्द्धते सः पशुः —on Yv. XIX.90; पशु-जातिविशेषः —on Yv. XXIV.30).

14. Bhisarejete, भीषारेजेते, tremble by way of fear (भीषा भीत्या रेजेते

कम्पन्ते —*Venkata*; भीषा त्वत्तो भीरया रेजेते कम्पते —*Sayana*) (cf. अरेजेतां रोदसी; द्यावापृथिवी, I.31.3).

15. **Visva'psnyasya,** विश्वप्स्न्यस्य, here *psa*, प्स is the name of form, रूपनाम, and hence of multiform or manifold in its kinds.

Hymn-98

The Ṛsi for verse 1, see Nir VII.2, is Nṛmedha of the family of Angiras.

1. **Indraya Sama gayata,** इन्द्राय साम गायत, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addresed indirectly (परोक्षकृता:). Such verses or stanzas are composed in all the cases (*vibhaktis*) of nouns, but the verb of the third person only (तत्र परोक्षकृता: सर्वाभिर्नाम विभक्तिभिर्युज्यन्ते । प्रथम पुरुषैश्चाख्यातस्य).

3. **Rocanam divah,** light or the sun of the sky (दिव: आदित्यस्य रोचनम् —*Venkata*; "thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)" (दिव: आदित्यस्य रोचनं प्रकाशकमधिकरणत्वेन —*Sayana*).

6. **Manoh vṛdhah,** the fosterer of man (मनो: मनुष्यस्य वृध: वर्धयिता — —*Venkata*; मनुष्यस्य यागादिकं कुर्वत: वृध: वर्धक: *Sayana*, man being the one who offers sacrifice).

7. **Sasṛjmahe udeva yantah udabhih,** men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्त:), i.e., a river or the waters, that is the sea (समुद्र लक्षणे:) desire an eightfold gain. (यथा उदकेन गच्छन्त: पुरुषा अञ्जलिनोत्क्षिप्य उदकै: समीपस्थान् संसृजन्ति —*Venkata*; उदेव

पयोदकेन यन्तः गच्छन्तः उदभिः अञ्जलिना उत्क्षिप्य उदकैः समीपस्थान् पुरुषान् क्रीडार्थं संसृजन्ति — *Sayana*).

8. Vah na tva yavyabhih vardhanti, as the lake swells with rivers, so our praises augment thee (*yavyabhih*, with rivers, नदीभिः "अवनयो यव्याः — Nigh. I.13, अवनयः=यव्याः=नदीनाम).

10. A bhara viram pṛtana'saham, bring us a host-over powering champion, i e a son (*Wilson*) (पृतनाषहं सेनासहं सेनाभिभवितारम्).

Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. Ida, इदा, today (इदा=अद्य —*Venkata*).

Hyah, ह्यः, tomorrow.

Bhurnayah, ready with oblations (भूर्णयः हविर्भिर्भरणशीलाः —*Sayana*); benevolent ruler; opulent.

3. "Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and yet to be born, with vigour; we did not think of every share."

Absolutely dependent they approach the sun (समाश्रिताः सूर्यमुपतिष्ठन्ते). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (अपि वोपमार्थं स्यात् । सूर्यमिवेन्द्रमुपतिष्ठन्त इति). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (सर्वाणीन्द्रस्य धनानि

विभमाणा: । स यथा धनानि विभजति जाते च जनिष्यमाणे च) Let us think of that portion with vigour, with strength, (तं वयं भागमनुध्यायाम् । ओजसा बलेन).

Ojas, vigour, (ओज ओजतेर्वा, उब्जतेर्वा, the word is derived from √ओज्, to be strong, or from √उब्ज, to subdue).—Nir. VI.8.

4. Anarsaratim vasudam upa stuhi, अनर्शरातिं वसुदामुप स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim,, अनर्शरातिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (अनर्शरातिमनश्लीलदानम् अश्लीलं पापकम् —Nir VI.23).

5. Visvatuh, विश्वतू: , smiter of all the enemies (विश्वतू: सर्वस्य शत्रुवर्गस्य हिंसिता).

Asastiha, अशस्तिहा, smiter of all the demons (दैत्यानां अशस्तीनां हन्ता).

Praturtisu, in the conflict or battle (प्रतूर्तिषु संग्रामेषु —*Sayana*).

Visvah sprdhah, all the forces of the enemy (विश्वा: सर्वा: स्पृध: युद्धकारिणी: शत्रुसेना: —*Sayana*).

Turya, O the opposer of enemy! (हे तूर्य! शत्रूणां बाधकेन्द्र!) an epithet for Indra

7. Tugryavrham, augmenter of water (तुग्र्यावृधं उदकस्य वर्धयितारमिन्द्रम् —*Sayana*; तुग्र्या=उदक=water, Nigh. 1.12).

8. Iskartaram, इष्कर्तारम्, the consecrator of enemies (शत्रूणां संस्कर्तारम् —*Sayana*).

Anih'kṛtam, अनि:कृतम्, consecrated by none.

Vasavanam, hiding treasures in his stores (वसवानं धनान्याच्छादयन्तम् —*Sayana*).

Vasujuvam, sender of wealth to his worshippers (वसुजुवं यजमानेभ्यो वसूनां प्रेरयितारम् —*Sayana*).

Hymn-100

For verses 10 and 11, see Nir. XI.28. and XI 29 respectively. For verses 10 and 11, the Ṛsi is *Vac* and the term occurs in both these verses.

1. Maya kṛnavah viryani, Put fourth thy strength on my side. यदा त्वं मह्यं शत्रुषु स्थितं भागं दीधर: धारयसि इन्द्र! अनन्तरं एव मया सह गच्छन् जेतुं वीर्याणि कृणव: कुर्या:—*Venkata*, i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शत्रुजयार्थं गच्छत: सपुत्रस्य मम साहाय्यं कुरु, यदि शत्रुधनं मह्यं दित्ससि —*Venkata*, in that case, help me along with the son while you proceed to overcome the enemy).

3. Vajayantah, in case you intend to proceed to the battle field (वाजयन्त: संग्रामिच्छन्त:) war loving companion.

Prabharata, प्रभरत = प्रहरत, offer fervently.

Nemah um iti tvah aha, नेम. ऊं इति त्वा: आह-न इन्द्र: अस्ति. Nema says. "verily, there is no Indra" The word *nemah* means certain persons, like, agnostics. To those who raise doubts in the benevolence and existence of the supreme Lord Indra, Indra replies forcefully in the next verse—(4).

6. **Paravatam:** पारावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावन्नाम्नः कस्यचित् स्वभूतम् —*Venkata*).

Sarabhaya, शरभाय, austere sage (according to traditionalists Sarabha is a Ṛsi).

Purusambhrtm, पुरुसंभृतम् —collected by many (—*Venkata*); that wealth of Paravat thou hast opened (अपऽअवृणोः) to Sarabha, so that it may be collected by many. (*Sayana*).

7 Sayana reads नि for न of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder (अवावरीत्) you, Indra has thrown (अपीपतत्—नितरां अपातयत) his belt in the vitals of that enemy (वृत्रस्य मर्माणि)"

Wilson's rendering is thus:

"Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?"

8. Again a reference to *suparna* (Gayatri) who brought soma from heaven.

10. When vac, (वाक्), speaking unknown words (अविचेतनानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतस्र) milked (दुदुहे) food and milk, but where did her best portion go (क्व: स्विदस्याः परमं जगामेनि)

When Vac, speaking unknown, i.e. unintelligible, words (अविचेतनानि अविज्ञातानि) sat down as the charming pleasing queen of the gods (राष्ट्री

देवानां निषसाद मन्द्रा मदना), all the four quarters milked food and waters (चतस्रोऽनुदिश ऊर्जं दुदुहेपयांसि). But where did her best portion go? (क्व स्विदस्याः परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवीं गच्छतीति वा। यदादित्यरश्मयो हरन्तीति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवीं वाचं अजनयन्त). Animals (पशवः) of all shapes (विश्वरूपाः) speak it (वदन्ति). May that charming milch cow (सा नो मन्द्रा दुहाना धेनुः), in the form of speech (वाक्), bestowing on us strength-giving food (अस्मान् उप इषं ऊर्जं) easily (सुष्टुता) approach us (उप आस्तु).

The gods generated the godless *Vac*; animals of all shape speak it, i e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवीं वाचमजनयन्त देवाः। तां सर्वरूपाः पशवो वदन्ति। व्यक्तवाचश्चाव्यक्तवाचश्च). May that pleasant milch cow, in the form of Vac bestowing food and juice on us, easily approach us (सा नो मदनान्नं च रसं च दुहाना धेनुर्वागस्मानुपैतु सुष्टुता)—Nir. XI.29.

Visvarupah, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्वरूपा व्यक्तवाचश्चाव्यक्तवाचश्च, the idea taken from Yaska).

12. Dehi lokam vajraya viskambhe, देहि लोकं वज्राय विष्कम्भे, give room to contain the thunderbolt. The Bṛhad-devata gives a legend in this connection:

' Vṛtra had enveloped the three worlds and stood there in his fierce energy, Indra could not conquer him, and he went to Visnu and said, "I will smite Vṛtra; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbolt, Visnu consented and did so and heavens gave an open space. All this is related in the verse" (*Wilson*). Obviously all this refers to clouds, the sun and lightning.

Hymn-101

Jamadagni of the family of Bhrgu is the seer of the hymn. For the word *Jamadagni*; see verse 8.

Jamadagni, जमदग्नि=jamat+agni (जमत्ऽअग्नि). see:

जमत्ऽअग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निऽदत्ता —III.53.15

जमदग्निऽवत् —VIII.96.3; IX.97.51.

Jamadagni'datta, जमदग्नि दत्ता, cognized by eye; the self evident (जमदग्निदत्ता चक्षुषा प्रत्यक्षेण दत्ता; Jamadagni is eye, चक्षुर्वै जमदग्निर्ऋषिः —**SBr.** VIII.1.2.3. *Daya.* on III.53.15).

Jamadagnina, जमदग्निना, evidently cognized by eye (चक्षुषा प्रत्येक्षण —*Daya.* on III.62.18).

Jamadagnih, जमदग्निः=प्रज्वलिताग्निः=नयनम्, the eye (*Daya.* on Yv. XIII.56, *jamat*=जमत्=synonym of *jvalatah*, Nigh. I.17, a name concerning fire, flame, or ignition: We have in Nir. VII.24, जमत्ऽअग्निभिः आहुतः Asva-layana Srauta Sutra, VIII 9). i.e. sacrificed with blazing fires. Blazing fires, i e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नयः प्रजमिताग्नयो वा । प्रज्वलिताग्नयो वा).

1. **Ittha,** इत्था, truth, reality; in this way; (Nigh. III.10; the synonyms for truth, सत्य, are बट्, श्रत्, सत्रा, अद्धा इत्था and ऋत, (for *Ittha*, see V.59 2, बट्+इत्था=बलित्था) (See Yv. XXXIII.87 for this verse).

Mitra, मित्र, light; in-breath.

Varuna, वरुण, bliss; up-breath.

Rdhak, ऋधक्, truth, truly, verily (यः संमृध्नोति सः —*Daya.*; संमृद्धियथा स्यात् तथा—*Daya.* Yv. VIII.20; स्वीकारे, III.25.1; सत्ये VII.57.4; यथार्थम् VI.40.5.

Devatataye, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (देवतातये दिव्यगुण प्राप्तये —*Daya.* III.26.2; देवेभ्यः विद्वद्भ्यो दिव्यगुणेभ्यो वा —*Daya.*)

"Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (ऋधग् देवतातये)" (*Mahidhara*).

Havyadataye, हव्यदातये, to the offerer; to the Yajamana (हव्यदातये हव्यानामादातुमर्हणामाधानाय —*Daya.*).

2. **Bahutana,** बाहुता न, like two arms (बाहुता भुजौ न इव —*Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (यथा भुजौ स ह कर्म प्रविशतः, तद्वत् यज्ञं प्राप्नुत इति —*Venkata*).

3. **Ayah'sirsa,** अयःशीर्षा, iron (or golden) helmet (हिरण्यालंकृत शिरस्कः —*Venkata*).

5. **Varuthyam,** produced in the sacrificial chamber (वरूथ्यं यज्ञगृहभवम् —*Venkata*; यज्ञगृहे भवम् —*Sayana*).

Rajasu, to the kings (राजसु-मित्रादीन् राज्ञः, i.e. Mitra, Varuna, Aryaman etc. —*Venkata*).

6. Jenyam, victory-giving; also what is to be conquered or won (जेन्यं जयसाधनम् —*Venkata*).

Vasu=vasum, the sun as one of the Vasus, "they send him for the dispelling of darkness of the three worlds." (ते प्रेरयन्ति अरुणवर्णं जयसाधनम् वसु इति । एतदेव आह एकम् पुत्रम् तिसृणाम् पृथिव्यादीनाम् आदित्यं प्रेरयन्ति —*Venkata*).

Vasu may also mean wealth or gold; then "it was these who sent the red gold victory—giving", or "the reward of victory." (*Wilson*)

10. Adhvaryuh veti, अध्वर्युः वेति. the priest comes; i e. from the *havirdhanam*, a cart for the Soma (वेति गच्छति अध्वर्युः हविर्धानात् रजिष्ठैः ऋजुतमैः पथिभिः मार्गैः —*Venkata*).

Rajisthaih रजिष्ठैः, by the straight—most, or by the shortest path.

Niyutvah, O Lord of the vital world; O Lord of the *Niyut* steeds.

11. See Yv. XXXIII.39; *Bat*, बट्, synonym of truth, Nigh. III.10.

Panasyate addha, पनस्यते अद्धा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the *asuras* (असुर्यः असुराणां हन्ता —*Venkata*); also beneficient to living beings—*Mahidhara*. Also असुर्यः=असुभ्यः प्राणेभ्यो हितः परमेश्वरः —*Daya*. on Yv.XXXIII.40).

13 Dasasu babusu, from the ten quarters or cardinal directions

(पयसु माहुयु स्यामीयासु दिक्. इति —*Venkata*).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषसः स्तुतिः सूर्यप्रभाया वा —*Sāyana*).

14 **Haritah**, the quarters (दिशो वै हरितस्ता मयं पवमान माविष्टः —*Venkata*).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (प्रजा ह् तिस्रः)—birds, small snakes (*Sarisrpa*, सरीसृप), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (अन्याः) are those which thus survived.

Brhat, the great; this refers to the sun; and alternatively to Prajapati (बृहद् महान् असावादित्यः । प्रजापतिरित्येके—*Sayana*).

For the cretion, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5 .

16. **Vacovidam vacam ut' irayantim**, (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (क्षुधितो हि न वाचम् उदीरयति, पयः पीत्वा पश्चात् उदीरयति —*Venkata*).

Martyah dabhracetah, man who does not possess sense; the one who is a fool (मर्त्यः मनुष्यः दभ्रचेताः अल्पचेताः —*Venkata*).

Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Ṛsi of the hymn is *Prayoga* of the family of Bhṛgu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Grhapati*, and *Yavistha*

4. **Aurva Bhṛgu vat,** like श्रोर्वभृगु ; it may be the *dvandva* compound श्रोर्व+भृगु, like Aurva and Bhṛgu (*Benfey*) Aurva is sometimes called the son, sometimes the grandson, and sometimes only a descendent of Bhrgu.

Aurva, inside the earth.

Bhṛgu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Apnovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वाडवम् —*Venkata*; or Omnipresent in the entire space of the firmament.

7. **Adhvaranam,** अध्वराणाम्, of the inviolable rites; pertaining to the rites free from violence.

8. **Tvasta,** त्वष्टा, creator.

Taksya, carpenter (तक्ष्या विकर्तव्यानि रूपेव त्वष्टा रूपाणि वर्धकिरिव, may deal

with us as a carpenter deals with the timber he has to cut—*Sayana*).

11 Siram pavaka-socisam, शीरं पावकशोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्); it rests through all or pervades all (अनुशायिनमिति वा । आशिनमिति वा —Nir. IV.14).

14. Tridhatu-avrtam barhih, triple-uncovered (त्रिधातु अनावृतम् बर्हिः —*Venkata*; त्रिधातु त्रिः आवृतं अनावृतं च असन्दिनं अबद्धं च । स्तरण काले हि बर्हिरबद्धं भवति —*Sayana*).

Apah cit ni dadha padam, the waters find their place in him (आपः अपि पदं निदधति अन्तरिक्षा माध्यमिके —*Venkata*, *Sayana*).

Barhih, बर्हिः, firmament.

Asam'dinam; असम्दिनम्, united, unbound.

15. Anadhrstabhih utibhih, अनाधृष्टाभिः ऊतिभिः, with inviolable protections.

Midhusah, the bestower of happiness, auspicious.

17. Angirah, fire divine.

21. Yat atti upajihvika yat vamrah ati'sarpati, when the emmet eats, when the pismire crawls (यद् अत्ति उपजिह्विका यदा वम्रः अतिसर्पति), *vamribhih* and *upajihvikah* are synonymous of emmets (वम्रीभिरुपजिह्विका इति सीमिकानाम)

Vamryah, (emmets) are so called from vomiting (वम्र्या वमनात्).

Simika, (emmet) is so called from crawling (सीमिका स्यमनात्);

Upajihvikah, smellers. (उपजिह्विका उपजिघ्रय:). See also वम्रीभि: पुत्रमग्रुवो अदानम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the emmets.] —Nir. III 20.

22. Vivasvibhih, विवस्विभि: , priests.

Hymn-103

Sobhari of the family of Kanva is the Ṛsi of this hymn.

2. Daivah'dasah, invoked by Divodasa according to the traditionalists. Here it, however, means sunshine or enlightenment. The term दैव:ऽदास: occurs nowhere else in the Ṛgveda.

Divodasam, दिवोदासम्, the giver of light; ('दिवश्च दास उपसंख्यानम् —Astadhyayi VI.3.21; विज्ञानमयस्य प्रकाशस्यदातारम् —*Daya.* on IV.26.3; दिवोदासस्य =प्रकाशदातु: (सूर्यस्य) —*Daya.* on VI.16.19; दिवोदासेभि: प्रकाशस्य दातृभि: —*Daya.* on I.130.10.

Majmana, मज्मना, with speed or force (मज्मना बलेन —*Venkata* शुद्धिकारण-क्षेपणाऽऽख्येन बलेन —*Daya.* on I.64.3; अनन्तेन बलेन on I. 143.4; मज्मना= बलनाम Nigh. II.9).

3. Rejanta, ṭremble (रेजन्त कम्पन्ते —*Venkata*).

Sahasra'sam, सहस्रसाम्, thousand of blessings; giver of thousands (सहस्रसाम् सहस्रस्य दातारम्).

5. Dṛdhe cit, strong; stronghold of enemies (स दृढे चित् अपि शत्रुपुरे स्थितम्).

Abhi-tṛṇatti, spoils, wastes, destroys, defeats (अभि-तृणत्ति हिनस्ति — *Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

Vamani, wealth, treasure (वामानि धनानि —*Venkata*).

Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (*Wilson*)

Puruvaso, O Lord of vast wealth (पुरूवसो ! हे बहुधन ! — *Venkata*).

7. **Deva-yavah,** Yajamanas, worshippers or householders, (देवयव: यजमाना: —*Venkata*).

Gibhih, गीर्भि: , by songs.

Sudanavah, liberal givers (सुदानव: शोभनदाना —*Venkata*).

Dasma, O graceful Lord (दस्म ! दर्शनीय ! —*Venkata*).

8. **Ṛtavne,** ऋताव्ने=ऋतऽव्ने, observant of truth (ऋतव्ने=यज्ञवते — *Venkata*; यज्ञवते सत्यवते वा —*Sayana*).

9. **Vira vat,** with children (वीरवत् पुत्रवत् —*Venkata*).

Maghava, wealthy (मघवा धनवान्).

Yasah, यश: , fame, i.e. fame-giving food (यश: यशस्करं अन्नम्—*Sayana*).

Dyumni, one possessing food; famous; glorious (द्युम्नी अन्नवान् यशस्वी वा । ' द्युम्नं द्योततेर्यशो वान्नं वा'' —Nir. V.5. *dyumnam* is derived from the root √द्युत्, to shine and means glory or food. See VII.25.3 for *dyumnam*).

14. Svah'nare, स्वर्णरे=स्वःऽनरे; in the yajna-performance (यजति सदाने कर्मणि —*Sayana*)

Sobharyah. सोभर्यः, of sobhari; of the virtuous devotee=सोभरेः.

For *sobhari*, see :

सोभरयः —VIII.19.32

सोभरिम् —VIII.5.26

सोभरी —VIII.22.15

सोभरीणाम् —VIII.20.8

सोभरीऽयवः —VIII.20.2

सोभरे —VIII.19.2

सोभर्याः —VIII.103.14.